Lester Levenson Ultimate Goal Volume 2b of 2

[Speaker 1] (0:05 - 53:26)

Well, I got back to New York, in the lowest and worst state I had ever been in my entire life, and with time on my hand, and totally frustrated, no way out anymore, incapable of getting the answer. I cried out for the answer, and I couldn't get it, and it broke my heart, in the form of a heart attack. Well, after the heart attack, I was told not to take a step unless I absolutely had to, because there was a possibility that I'd drop dead at any moment.

Of course, this was a terrible, shocking thing, having been so active all my life, and suddenly being told that I cannot be active anymore. It's a horrible thing. And also, that intense fear of dying overwhelmed me, that I might drop dead any minute, and this stayed with me for days, a real horrible, low-spinning period there, being in an intense grip of fear of dying, of being a cripple for the rest of my life, and that I wouldn't be able to be active.

How can I take care of me? All that. And after several days of that, I said, well, one thing I can do is, still alive, try to get out of it somehow.

Maybe there's a way out. And with the extreme desperation of wanting out, not wanting to die, I began to question, what the hell is it all about? And began to review, what is life?

I must start from scratch. I must put all this aside. And I began to look, see, what am I?

What is this world? What's my relationship to it? What do I want from it?

Happiness. What is happiness? Being loved.

And I thought of all these girls who wanted to marry me. These beautiful, charming, intellectual girls. And that right now, I have not only these girls, not only girls wanting to marry me, but I do have the esteem of my friends.

And they're not miserable. The closest thing I sensed was a way to happiness was love. So I began reviewing and reliving my past love affairs.

Looking at the points where the happiness, the little happiness that I had, were. And all of a sudden, I got an inkling that it was when I was loving them that I had the highest feeling. And I began to dissect and pull up, pull up and dissect all my high moments of loving.

I remembered one evening, beautiful, balmy evening in the mountains when I was camping in Virginia. And we were both lying on the grass, both looking up at the sky. And I had my arm around her, under her head.

And the nirvana, the perfection, the height of happiness was right there. And I was feeling how great is love for Virginia. How wonderful is knowing all this nature.

How perfect, upsetting. And I saw that it was my loving her that was the cause of this happiness. And so I immediately turned to the other side.

Well, when she loved me, it was great. And I sensed it was not as great as what I just discovered. And I remember the moments when, publicly, this beautiful, charming girl told the public that she approves of Lester.

She loves Lester. And I could feel that nice feeling of approval. But it was not a lasting feeling.

It was just for that moment. And in order to get that feeling, she had to continue saying that. And at this momentary ego approval, it was not as great as that former feeling of loving her.

Because as long as I was loving her, I was feeling so happy. But when she loved me, it was only moments of approval that gave me the happiness that it did. When I saw that it was not being loved that was making me happy, I went into it further.

I knew it was connected with that kind of thing, the happiness that I was having. And I kept digging into it. And I discovered that I was loving when I was feeling good.

Or that when I was loving, I felt good. And I pulled up other incidents to prove to me that this was so. And I saw it.

That when I was loving, I was happy. Oh, when I saw that my happiness was determined by my capacity to love, I said, wow, I've got a handle on this thing. I got my hand onto the chain of happiness, onto a link of it.

And I pulled out one or two or three links. And I decided I'm going to pull on that chain until I get the whole thing out. Get the entire chain.

And I kept reviewing incidents from the past. And where I saw that I was not loving, I would change that feeling to loving that person. Instead of wanting them to do something for me, I would change it from my wanting to do something for them.

Things like that I did. It was the first inkling I had as to what brings about happiness. And it was a tremendous thing because I hadn't had happiness.

And I said, gee, if this is the key to happiness, I've got the greatest. And even the hopes of getting more and more of happiness was a tremendous thing at the time. Because this is what I thought was the number one thing that I wanted, happiness.

Unfortunately, most people are like I was. Most people want love and never feel as

though they have it. Only because in order to feel love, you must love.

This is a tremendous door opener to happiness. And as I said, unfortunately, most people don't see it. And even when they hear it, don't try to test it out to see whether it is so.

If they would try it out, they would discover that their happiness depends upon their loving. The more they love, the happier they are. Period.

Love. What the world needs now is love, sweet love. You see, these kids are saying, if you love me, you do it my way.

That's the trouble with the world. What I saw was the more I loved, the happier I was. That's how I discovered it equates.

Later on, when I began to move into people again, I used that to further develop my love. Having discovered that I was getting happier and happier, I wanted all of it that I could get. I wanted the ultimate happiness.

So when I mixed with people, again and again, when they did things that I didn't like, and within me was a feeling of non-love, I immediately would change that attitude to one of loving them, even though they were opposing me. Until I got to the point where, no matter how much I was being opposed, no matter how much they were defiable and tried to rend me asunder, I could maintain a feeling of love for them. My extreme heaviness was becoming less.

I felt myself becoming lighter, in fact, happier. There was a certain greater freedom I felt. I felt that it was an easier concentration of my mind, if possible.

I began to look better at my mind. What is my mind? What is intelligence?

Suddenly, a picture flashed of an amusement park bumper car entertainment thing, where all the cars got their energy from the screen wire above. This screen wire symbolized all intelligence, all energy. Each driver of the car was taking the amount of energy and intelligence that he wanted from that wire, but steering his car blindly, because he was bumping into other cars, and bumping and bumping, and that if I chose to, I could take more and more of that overall intelligence.

So I dug at that. I began to examine thinking and its relationship to what was happening. It was revealed that what was happening had a thought behind it at some time prior, and that I never before related the two because of the element of tying between the thought and the happening.

But I did discover that all that was happening to me did have a thought in that direction at some time prior, and then all of a sudden I realized that everything that was happening to me had a thought of it before it happened, and that if I could grab a hold of

this, I could consciously determine everything that was happening to me. And above all, I was responsible for everything that had happened to me, formerly thinking that the world was abusing me. And I saw that my whole past life and tremendous effort to make money, and in the end, failing, was due only to my thinking, that I was seeking happiness, and I was seeking it in making money.

And whenever the business started to make money, I began to lose interest, because the money did not bring me the happiness I was wanting. And because it didn't, and I lost interest, the thing collapsed. And I had always blamed others and other things for the business collapsing, and here it was simply my subconsciously knowing that this is not the happiness thing that caused me to lose interest in it, that caused the business to collapse.

When I lost the planning mill and everything, I remembered that when I closed it down, there was a feeling of this tremendous effort, I hope I never go through this again. It was such an extreme effort to make that business pay with the extreme odds against it. It just took all my effort, energy, and time, right around the clock, to get it going under such heavy, difficult obstacles.

But when it collapsed, I had the thought, gee, I hope I never come back again. But when I did come back in several months and found every building stripped, every piece of equipment gone, I said, oh, those son of a guns, they did it to me. But they'll suffer for it, because this was the only industry in that small town of Magdalena.

Ha, ha, ha, how stupid they are. We undid the possibility of this thing ever starting up again. And we went away with a little satisfaction in that.

But I did think that they did it to me, that the market did it to me, that others were the cause for it, until this realization that it wasn't money making that I wanted, it was happiness. And that when the money was coming in, the happiness was not there. Oh, this was a tremendous piece of freedom, to think that I am not the victim of this world, that it lies within my power to arrange the world the way I want it to be, that rather than being an effect of it, I can now be a cause over it, arrange it the way I would like it to be.

And that was a tremendous realization, a tremendous feeling of freedom, a realization that money did not give me happiness, money did not give it to me. And rethinking and looking at others, and I saw how all my friends and all the rich men, when they made the money, they never stopped and relaxed to enjoy it. But they began to drive themselves more and more, to get more and more of it, that what they had couldn't satisfy them.

And here they are going after more of it. It made no sense. There's no happiness in being me.

I saw the world madly in the wrong direction. So, my need and want to make this money

was let go of. I also saw that the more we had of things, the bigger my business was, the more responsibility I had, and the more it had me, day and night, right around the clock, the problems of business I would take to bed with me.

And I would wake up in the morning with them, and even carry them through the night in their dreams. I realized that I didn't have these big operations, that they had me. Discovering that my happiness is equated to my loving, discovering that my thinking is the cause of things happening to me in my life, gave me more and more freedom.

Freedom from unconscious compulsions that I had to work, I had to make money, I had to have girls. Freedom in the feeling that I am now able to determine my destiny, I am now able to control my world, I am now able to arrange my environment to suit me, enlightened my internal burden so strongly that I felt there was no need that I had to do anything. Plus, this happiness was so great.

It was a new experience for me. I was experiencing a joy that I never knew existed, never dreamed could be so great. Now that this is so great, I'm not going to let go of this until I carry it all the way.

I had no idea how far it could go. I had no idea how joyous a person could be. So I began digging further on how to extend this joy.

I further began changing my attitudes on love. I would imagine the girl that I wanted most marrying my friend or the boy I would want her to marry least, and then enjoy their enjoying each other. To me, this would be the extreme in love.

And if I could achieve it, it would give me more of this wonderful thing that I was discovering. And so I worked on it. And I took a particular girl at that time in Borough.

I took a particular girl and a particular girl. And I wouldn't let go until I could really feel the joy of their enjoying each other. Then I knew I had it, or almost had it.

Then, later on, I had further tests of this in talking to people who were opposing me no end. And I was trying to help them. And I would consciously feel the greatest of love for them when they were attacking me.

And it was so wonderful. I would, without any thought, thank them so profusely for having given me the opportunity of talking with them. And it threw them into a dither and question.

But I really felt that. I thanked them from the bottom of my heart for having given me the opportunity of loving them in order of making it as difficult as it possibly could. I didn't express that to them.

I just thanked them profusely from the bottom of my heart for the opportunity. Of having

been able to talk with them. Then I knew I had it.

It was the love of a Christ. Contemplating the source of intelligence and energy, I discovered that it too was available in unlimited amounts. And that it came simply by my freeing myself from all these former compulsions, inhibitions, entanglements, hang-ups, that I didn't have to do anything.

I didn't have to be subject to anything. Seeing this allowed this power that was right behind my mind to flow through like it was never flowing through before. I saw that I had dammed up this energy, this power.

And all I had to do was pry loose the logs of the dam. And that's what I was doing. I'm discovering these things.

I was removing a log and allowing a synthetic flow. Just like a water dam. The flow, if you just pull the logs out one by one.

And the more logs you pull out, the greater the flow. And that was all I needed to do, is to remove these logs and let the infinite power and energy flow. And there were times when I get this realization of what I am that would put so much energy into me.

I would just jump up on the air from my chair. I would go right straight out the front door. I would start walking and walking and walking for hours at a time.

And sometimes for days at a time. I just felt as though my body could not contain it, that I had to walk or run some of it off. I remember walking the streets of New York City, early hours of the morning sometimes, just walking at a very good pace.

Not being able to do anything otherwise, I had to expend some of that energy so to use. And, as I said, I would not stop until I could see the end of the line when this happens. I would go higher and higher and higher and say, Oh my God, there can be nothing higher than this.

And I would try and I would go higher. I would say, Oh, there can't be anything higher than this. But I would try and go higher.

I would say, Oh, there can't be anything happier than this. Until I realized that there is no limit to it. I would get incapacitated.

I could look at my body and I couldn't move it. I was so tough, heavy with ecstasy and joy. I was actually incapacitated.

I would do this for hours, going higher and higher. And then I would have to work for hours to keep coming down and down and down until I could start being the body again in order to operate it. I saw the source of all this energy, of all this intelligence, was a characteristic that was basically harmonious.

And harmony was the rule of the universe. And that's why the planets were not colliding. And that's why the sun rose every day.

And that's why everything went. And on discovering this harmony, it fell in on me. I would go out into the streets.

People would look at me, smile, say hello. When I didn't want to park my car, people from the sidewalk, two, three at a time sometimes, would get off the sidewalk and help direct me into a tight parking spot. Policemen, taxi cab drivers, would give me their parking spot when I couldn't find one.

Everything was going into one at that time. I don't think I ought to say this, but I never made a red light at the extreme. The guy from New York City did not need a red light.

I began imaging things that I wanted, small things, and they came very quickly. Then I realized the only thing that stopped me from getting something big was I just didn't dare to think big. So I asked myself, what's the biggest thing I can think of in the way of things?

I said, gee, a Cadillac with a specially built body. So I pictured a Cadillac with a specially built body, and I saw myself riding in it, and it was mine, and I dropped it. In about two weeks, an acquaintance came to me and said, Lester, I just bought you the most beautiful Cadillac.

He described it. It was the color I had in mind. Everything just like I had seen it.

He said a friend of mine bought it, got a specially built body, but he doesn't want it, and I got it for only $4,000. He said that. I looked at him.

I didn't have the money. He said, oh, don't worry about the money. He says, I'll pay for it.

However, overnight, I thought about it. I had just gotten rid of my car. It was a nuisance in New York City.

It was far cheaper to go by taxi, and far, far more convenient than it was to own your own car. So I had given up my car, and I said, this car will be just a nuisance like the one I had before. And also, I did not want to be in a position where I would be the envy of man.

And thirdly, I said to myself, well, if I've done it now, I can do it at any time I want. So the next day, I refused it and turned it down. And I tested it again and again.

Of course, before the Cadillac, I tested on small things, and I discovered it worked. Then I realized I was limiting myself. And that's what caused me to think, well, what's the greatest thing I can think of?

A Cadillac, especially the body. And I let go of the limitation, and I visualized that as being mine. And it came to me.

Then I dared even further. It was cold, and I wanted a short vacation of two weeks in warm country. And Los Angeles is furthest away from New York City, further than Florida.

So I said, well, I'm having a vacation in Los Angeles over the Christmas and New Year holidays. In full confidence that everything is OK and taken care of, I walked out of the house. I immediately bumped into a man I hadn't seen for many, many years.

He said, hey, Rusty, I've been looking for you. Remember that money I owed you? I've been wanting to pay you.

I didn't know what happened to you. And he paid me enough money to buy me a round-trip TWA ticket to Los Angeles, which I did, and immediately left. When I got to Los Angeles, it occurred to me to call an old friend who said, oh, I'm so happy you called, Rusty.

We just got a new apartment. We have an extra room, and you must stay with us. Where are you?

They picked me up. The next morning, he was in the kitchen, thinking, gee, here I am in Los Angeles without a car. It's like being without your legs.

And I said, well, that's taken care of, and I dropped it. The next thought came, call Berle, an old friend that I had driven some years earlier from New York to Los Angeles. I called Berle, and he said, I've been thinking of you, Rusty.

Where are you? I want to see you. I'm coming right over.

And he was able to see me in a matter of 15 minutes. We're having coffee over the kitchen table, and without my asking, he puts his hands in his pocket, takes his keys out, throws it to me over the table, and says, you've got my car as long as you stay here. I have no need for it.

I'm living near the studio, and I want to work. I said, thank you. So I had everything I needed by that time, and after all about 10 days, I had the feeling, well, I'm going to go back to New York.

It was about January the 3rd. I called up TWA, and they said, oh, I'm sorry. You have no reservations for 30 days.

You're all taken up, and we can't even put you on a waiting list because the waiting lists are 30 or more people. He said, thank you, and I hung up, and I said, well, here's your reservation. You feel like going, go.

The next morning, I woke up, and I asked myself, do you want to go? He says, yeah, I think I want to go. Okay, pack your bags and go.

I packed my bags and got down to the airport about 10 o'clock. Asked where the planes depart from New York, for New York, went to the gate, and the man was loading a plane for New York, and I said, are there any man shows? He said, oh, yes, there is one, but wait until I load everyone.

Just stand here. While he was loading, a woman asked the same question. He said, I don't know, madam, but if you stand behind this man, we'll find out.

He put her behind me. He loaded the plane, walked right toward me, put his hand around me, took this woman by the arm and put her on the plane. As far as I was concerned, everything was 100% okay.

He came back to me, and his jaw dropped, his mouth opened, and he realized what he had done. So I had to calm him down, instead of him calming me down. When I calmed him down, I said, well, when's the next plane?

He said, oh, in about an hour. Oh, there it is coming in right now. They put me on that plane, which got me to New York two hours earlier than when he took me off, and it was a nonstop flight, the first one I ever had had cross-country.

At that time, they all made at least one stop. Nonstop flights were new at that time. This was in Dajia, D.C., sixes and sevens, constellations, no jets at that time. It wasn't too easy for them to make cross-country nonstop flights. Then I remembered when I hung up and said, he needs a reservation. I said, not only that, I want my first nonstop flight cross-country.

And that was the reason for him putting me off that flight and putting me on the next one. And so I got back to New York, started out with no money, and came back with no money. One morning, about two o'clock in the morning, with hardly no traffic on the west side drive in New York City, I was going along about ten miles above the speed limit, which isn't bad at two o'clock in the morning and no cars around.

And all of a sudden, from nowhere, there was a policeman behind me ordering me to drive off the ramp. I went off the ramp and he gave me a ticket for speeding. The next day I was going in the opposite direction town on East Drive in the midday.

I decided to pass a car. And as I was passing him, I went five miles an hour above the speed limit and got a ticket for it. And after the second ticket, I said, something's wrong here.

What am I doing to cause this? And I was going back to just a few days prior, when I was saying to myself, I should cut out this speeding habit I have. I can't seem to do it.

How can I do it? Well, some good tickets will do it for you. At the time, I was daydreaming and I wasn't aware of what I was doing.

But when I asked, what can I do to cause this? That thinking came up. I looked at it, and I dropped it and reversed it.

And the speeding tickets stopped. And I thought that what, that feeling I thought was so real and solid wasn't real and solid. It was a product of my mind.

And therefore, my solid concrete foundation was cracking. And I knew I had to let go of it. It was not easy to let go of something that had spent most of my life building up.

That caused me to shake. I could tell that the adhesion of my stomach and duodenum was undone because formerly, the peristalsic movements of them were not together. I used to feel as though my whole stomach were jumping up and down.

And after this healing, I never experienced that again. And therefore, I knew that all the other things that I thought were corrected were corrected, were healed. And my heart was 100% okay because after that, I would exercise strenuously.

And nothing bothered me. I once walked out of the house feeling fully convinced that I need no money, that I am going to eat. And as I walked along the street, I met a friend who said, Hi, Lester.

Started talking to me and invited me out for lunch. There was another time I went out without money knowing I was going to eat. And I saw a five-hour bill on the ground and I picked it up and that paid for it.

The reason for my proving things should be that in order to ensure myself that I wasn't kidding myself, I held on to a maxim that I only know that which I can do. And therefore, I proved everything by doing it. Cinerama is a new thing.

I decided one day I want to see it. Tickets I didn't know at that time were impossible to get. But I knew I was going to see the picture.

Walking down Broadway, I stopped into a sandwich shop right near the theater and ordered a sandwich. And the man asked me, are you going to Cinerama? I said, yes.

He said, the show is going to begin in a few minutes. I said, oh, that's all right. He said, well, you have your ticket, don't you?

And I said, no. He said, you'll never get in there. I said, oh, I'm going to see it.

I ate my sandwich. When I got to the theater, it had already started. And I couldn't get anywhere near the window because there must have been 60, 70 people between me and the window.

However, the doorman in uniform was standing right alongside the window. And he looked at me and motioned, what do you want? And I put my finger up, one.

He motioned, OK. He got one ticket, rode through the crowd, gave it to me, and told me the price of it. I gave it to him, and I walked right in.

I know the show had been on only for about five, ten minutes. I didn't miss much of it. I had my seat, and I saw a very unusual thing.

You're watching a movie, and it feels as though you're right in the as if you're in a loop-de-loop roller coaster and things like that. It was beautiful. It was a real interesting principle they had.

So nothing's impossible, and everything falls into line. I didn't even have to break through the crowd to go to the window to ask. He said, give me a ticket, please.

The doorman saw me, asked me what I wanted, over the heads of everybody, he was tall. I just put my finger up, one, got the ticket, brought it out to me, and I went right in. No way.

The wonderful feeling that goes with all these unusual things is not the unusualness of it, but the feeling of God in operation. When you see the God part of you, and you know that your very essence is God, that is a delightful thing. When things are happening, it's not you, it's God as you're feeling.

And this feeling of God in operation is the most wonderful of feelings. The more miraculous or unusualness of it means nothing to you, but the oneness of God is the greatest of all feelings. When I started my search, I was a very convinced and absolutely totalist.

The only thing that was real was that which you could feel and touch. My world was as solid as concrete. My understanding of the world was as solid as concrete.

And then some of these revelations came to me that the world was just a result of my mind, that the world was an afterthought of my mind, that thinking determined all matter, that matter had no intelligence, that our intelligence determined all matter and everything about it. But when I saw that the solidity that I formerly had was only a thought itself, my nice, solid, concrete foundations began to crack. Twenty years of buildup began to tumble, and my body slipped and shook so much I just shook for days.

I just shook like a nervous old person. I knew that that concrete view I had of the world was never going to be again, but it didn't drop away gracefully with ease. For days I actually shook until I think I shook the whole thing loose.

Then my view was just the opposite of what it had been once previously. The real solid

thing was not the physical world. It was not my mind, but something which was much greater.

The very essence, the very beingness of me was the reality, that it had no limits, that it was eternal. And all that formal thing I saw was that least of me rather than the all of me. That the all of me was my beingness.

I saw that I was responsible for everything that was happening in this universe, that I was responsible for the least action of the farthest individual or person of being in this universe, because my beingness was the one and only beingness that was the cause of everything. It was my beingness that did the thinking. My beingness created the mind.

My beingness created the mind, and the mind created the body. The basic source of everything is simply our beingness. Someday you'll see it.

It created this whole universe. Trust me, if any of you created it, you'll see it someday. See what you need when you see that.

So the slightest thought you have for anything comes to you immediately. A harmony of living, love. After this three-month period, I wanted to prove everything.

Knowing that I was going to try to convey this to the rest of me, the first thing I decided to do was to become a millionaire. It proved to the world that anyone can be a millionaire. Just by the conviction of it, anyone can be a millionaire.

So I went into the real estate business with no cash, and I was buying apartment houses through mortgages and loans. But no effort, these things were coming into me until I had built up 23 apartment houses, 20 to 40 units each. It fell into me so easily.

Then after I had it accumulated, then a higher thought came to me. Now drop this. You won't have it just to sit on your mat.

And from here on, produce everything you want at will when you want it. And since that time, that has been operating for me. Everything I need comes to me as I need it.

And that's the way life should be for everyone. Just like it is for the sparrow. Do the birds have to work hard, struggle and calculate and pile up in order to live?

No. It is provided for. The animals are thirsty.

Do they have to have maps to find out where water is? No. Instinctively, they read right to it.

And if God will take care of the animals and the birds, He will certainly take care of us. You don't need to accumulate. Accumulation is obviously a sign of insecurity.

Everyone is convinced that he must do what he is doing in order to survive. And that's the only reason why he must do it. Everyone is right because I think he makes it so.

Whatever I think will happen. I think all people are crooked. My experience with all people would be they're trying to be dishonest with me.

[Speaker 2] (53:31 - 53:40)

And if I trust everyone implicitly, I know from experience, I have trusted.

[Speaker 1] (53:43 - 1:11:23)

When I was in a real estate business, one man who was known to be dishonest by handing six thousand dollars in cash to go buy a building. He took the money and says, You trust me with this? He says, Yes.

And he went for a gesture that I'm sure was most unusual for him. He hugged me. He said, You've got nothing to worry about.

And he went out and he got the deal. He bought three apartment houses. It turned out to be very profitable.

And I split the profit with him. Every deal had to be a very harmonious deal. Everyone in it had a gain.

He made sure if there was a broker in it, he got his full commission. If the seller was selling it, he benefited by getting what he wanted. The building sold.

And if there was a lawyer, he got his share. Everyone benefited in every deal. And that's the way all deals should be.

There's no need for anyone to suffer from a deal. Everyone should get what he wants out of it. Every seller wants to sell.

Every buyer wants to buy. Harmony is the basic law of the universe. After a three-month period, I attended a metaphysical group just two short blocks away, Dr. Schaefer's group. And he would call the students up to the front and ask them to give a talk to the group. And the first times he called me, I told him I didn't want to go up. And so he bypassed me.

And then after he stopped asking me, I realized, this is silly. The only reason why I wasn't doing it was the old tendencies remain, but the effectiveness of them is totally gone. The compulsiveness is done away with, even though the tendency remains.

It's like a burnt rope. It looks like a rope. It seems to be a rope, but it has no strength.

You go to pick up a burnt rope, it just falls apart. And so seeing that, I volunteered to go

up and give a talk. First time in my life, here I am up in front of a group of about 60 people talking on frequencies and vibrations.

And I got up there, and I was so surprised. I wasn't nervous. I was looking at them.

They were looking at me. And as I was talking, I had a second thing going on in the background. Gee, this is easy.

I never knew it was this easy. And that was my first experience in my lifetime of getting up in front of a group and talking. And that was probably 1953.

The super sensitivity drops away because your ego drops away. Whereas before, I was hearing them all the time. If I heard someone coming out with an anti-Semitic remark or anti-any other remark, I saw them, I had compassion for them.

I saw them hating. So I just had a feeling of more love for them because they needed it. The only one they were hurting with their anti was they themselves.

They can't hurt anyone else with it. Unless the other one else wants to feel hurt. And once I was on Madison Avenue or Fifth Avenue, I forget which, with the most beautiful and the very best dressed women of the world go shopping during the daytime.

I looked at them, looking in the windows of those very expensive shops. And I looked at them, and I looked at the mannequin, and I looked at them again, and I looked at the mannequin again, and I did it a third time. And I couldn't see any difference.

And I said, holy mackerel, and that's what I thought was beautiful. They're just mannequins. They're interested only in the skin, the outer skin of their body, dressing it, pampering it, spending untold sums of money on it.

And the only real beauty is they themselves, not the outer skin. So what became beautiful to me was a person of high love, the soul of a person. And I remember an incident where I was saying to two fellows of a girl I had known, gee, isn't she beautiful?

I could tell by their looking at me there was something wrong. I said, well, isn't she? And they shook their head, no.

And I looked again, and I says, oh, I see what you mean. And she was, in their eyes, or in physical eyes, a homely girl. But she was quite spiritual.

That's a bad word. She was high in her capacity to love. And basically that's what is behind all beauty, love.

Can you see it? So my concepts of beauty did a flip-flop. The ones that I thought were, oh, they're the most, they're the greatest, turned out to be like mannequins.

And others whom I would have thought horribly homely, turned out to be beautiful. I was so at home anywhere and everywhere that in Dr. Schaefer's classes where he taught, always the finest. Everyone was so well-dressed and so neat and so proper that I had the nerve to come in with a beard and my hair not combed and dirty slacks on.

Of course, everyone noticed it, but very properly, no one said a thing to me. But I sat there 100% at ease, in spite of all them looking kind of dagger-eyed at me. I did it on purpose to prove to me that I had no reaction, no ego left.

I always held a maxim in the back of my mind that I only know that which I can do, which is an excellent check upon oneself. I only know that which I can do. And so I would do it, test it out.

And if I did find any reactivity, I did find anything not up to perfection, I immediately went to work to correct it until it was the ultimate, and that particular thing was achieved. I did everything to the extreme limit to be sure I had nothing left on it, no more hang-ups on any particular thing. The trip to L.A. was for the purpose of proving what I had discovered and knew. And always with that maxim, I only know that which I can do, I believe I went step by step from smaller to bigger and bigger things. That's what I was really doing. That was a big one, to walk out with any money and go to L.A. And so I packed my bag, walked out of the apartment with absolute full confidence that I was on my way to L.A. With no doubt that it would not happen. And so it did. And it's not a test, it's a proving. Test implies doubt.

Any doubt would stop it from working. I went out without money because I wanted to prove that I could have anything I wanted without money. Well, you don't need money then.

When you demonstrate things, you never think of money. You never should think of money. Because instead of the thing, you'll end up with money.

But thinking you need money to do things is a doubt. Really, higher consciousness determines for lower consciousness. That's why people serve me.

Yet it's true for everyone. Whenever we think, every molecule in the universe moves to fulfill that thought. And I knew I was going into that movie.

Most people think negatively and are creating that for themselves. Most people think with very much limitation and create that for themselves. But I was thinking, I was thinking, I was knowing I was going into that movie.

I was so absolutely convinced that it had to happen. But there's only one mind. There's only one intelligence and we are all in it.

And so this man's mind was turned and tuned in my direction. Anyone who has the

absolute conviction of anything causes that thing to come about. Anyone who has the absolute conviction that he can be a millionaire can be a millionaire.

This requires no subconscious doubts to it. Because the unconscious doubting would get in the way. When you're up in tune with the universal mind in which everyone is in your power of its use, your ability to use it is greater, really, than others.

And it affects them that way in your direction. It's a high state of love. You're swimming in a high sea of giddy, punch-drunkness in which everything, and you love everyone, you can even go up and hug and kiss a tree.

And that goes over to other people and causes them to want to love you and do things for you. I saw that love was doing for the other one what the other one wanted. It was a giving without any expectation of receiving for it.

And here I was wanting something in return for my being nice. That was the reason why I was being nice. I wanted something.

When I first knew Virginia, she had gotten very sick. And I dutifully visited her and spent a lot of hours with her when she was not too attractive a condition. And she had thrown up on a chair.

And I sat down in it. And she was so horrified and apologetic about it. And I very gallantly said, Oh, that's nothing at all.

I said, I don't mind it one bit. And I kept, just wiped my pants off and sat down. That was being nice to her to win her over.

And I knew it would, and it did. So I went back to the incident, this incident, and I saw that I was really very annoyed by it and very uncomfortable. And then I just acted as though it were nothing, only to win her.

And when I saw this selfishness, I resolved, uh-uh. This I dump. This I let go of.

And I did. And I changed the feeling right there and then of wanting to do this just to get her my way to one of just feeling love for her. Each time I would see these incidents, I would recognize, now originally I thought it was really love.

I would first recognize that it wasn't love. And I would let go of that and then feel love for the girl or person, which is a nice feeling. You like and approve of that person the way they are.

You accept them just as they are. That incident was a little souring of the sweet love. Instead of, then I knew I had it.

I think it would be better to say this was good news to me because, like in other things, I

was able to carry it to the extreme. I could love people who were opposing me.

[Speaker 2] (1:11:24 - 1:14:32)

I struggled to keep the businesses going, but inwardly I had it. So I just kept going with it, and I have no regrets about doing it either. I think it is part of what molded this body-mind mechanism.

On the other hand, when this body started teaching, I realized they couldn't do it the same way because that's not how it's wired. This body-mind teaches in a very different way. That's not right or wrong, good or bad, better or worse.

It's just the way it is. If you compare what I say to what Lester says, sometimes there will be contradictions because Lester was speaking to an audience that didn't have the Sedona Method, and there were people who were looking to him even though he was trying to dissuade them from that. They were looking for him to be the guru.

Even though he kept saying, no I'm not, they kept looking at that. So sometimes he got brutal with them to try to get them to see that he isn't. And again, he was speaking to a specific audience.

And whenever you're speaking to a specific audience, what comes out is what's appropriate for that audience. And remember, none of these people were letting go, except occasionally by accident. There will be contradictions between what I say and what Lester says, and what I recommend you do is follow your own knowingness.

If you resonate more with what Lester said about a particular topic, go with that. If you resonate more with what I say about it, go with that. And don't worry about mixing it up.

It's not black or white. One thing Lester did help me see while he was alive, although actually he tried to help me see while he was alive, I didn't see until after he died, is that life isn't black or white, it's gray. Most of us think it's either this way or it's that way.

But in my experience, in most cases, it's this way and that way. And the mind hates that. Because the mind, in some ways, is a lot like a computer.

It's either off or it's on. It's right or it's wrong. It's good or it's bad.

It's in or it's out. You can't be in and out. You can't be right and wrong, according to the mind.

But in my experience, yes you can. Because those are all just concepts. None of them are real.

I also used to think that was the only way to go. But that dropped away. I'm thankful for that because I'm in a really wonderful relationship.

I'm open to having a relationship because I just believed everything Lester said. Even though he told me don't believe any of it. He said, check it out.

Even when he was teaching in that particular way, he said over and over and over again, don't believe anything I say. Find out what your truth is. But I just said, well, if he said it, it must be true.

End of story.

[Speaker 1] (1:14:48 - 1:30:11)

There is unlimited, infinite energy available to us as well as a super abundance of everything we would want to use. That's when you're in tune with nature. No effort is needed when you're in tune with nature.

Efforts required when you're working against nature. You're not in tune with it. This world was put here for our use and play.

The idea of nature needing to be conquered is a very negative idea. What needs to be conquered is our negative ideas. Then only positive things happen.

The only way to feel love is to love. You can't turn it on like a faucet. It's a process of dropping your hate.

Hate and love are two opposites of a pole. The more hate you have, the less love you have. So to get to love, you've got to drop hatred.

This concept, well, I'm going to love this one. You can't love any more than you've got no hate in you. Agreeing with someone is more loving than disagreeing with them.

That's all that means. But it doesn't show how to increase love. Everything I say is required and helps one increase love.

I communicate with them. Talk to them. That helps.

That's lower level approach. For people to increase one's love, communicating with people helps. Why?

Because first we recognize them. We're getting away from our self-centering when we do that. And then when we talk to them, we discover that they are like we are.

And that helps us better identify with them and identify with them as love. And as we talk to them, strangeness drops away. And most of us fear the strange, the unknown.

So talking with people tends to do away with the unknown and the strangeness of them. And therefore we feel more affinity for them and they for us. So communicating with people is one way of increasing one's love.

Changing a feeling I had in the past can help me now because when I review it and I see it was non-love, I feel love in that incident right now. So I'm converting what was non-love to love at this present moment. There's nothing about subconscious.

When I now review something that was not with a feeling of love, but right now I feel love, I am at this moment increasing my loving. I use those incidents again and again that turn on love and feel it and learn to love. In those former incidents I was trying to get love and not feeling so good as I could feel right now.

When I feel love. One can, if one wants to, become a millionaire. Every person can be a billionaire or a trillionaire or a quintillionaire.

If that were a consciousness that this truth that I speak of works if inner conviction does it, when your thinking does it, when your unconscious thinking that is negative on a thing is overwhelmed by the conscious thinking to the contrary that you can, then you can. Right now you're unaware of what you had for breakfast yesterday. But when I mention it to you, you start thinking on it.

You start looking for it. And those thoughts come up into consciousness. You remember it.

I had bacon and eggs. A rash or a bacon. Before I asked you that question, you were not conscious of the fact that you had a rash or a bacon for breakfast the day before or a week before.

And my asking you that brought it from the unconscious into consciousness. I always had the idea that a draft would give me a cold and it used to actually give me colds. One day thinking on it, while I was sitting in a breeze enjoying it, I said, boy, this is the same thing that I call a draft that gives me colds.

Here I'm enjoying the thing and not getting a cold. It's a cool breeze. I said, that's silly to hold on to that thought that a draft gives me a cold.

After that, I never got a cold again from a draft. I changed that unconscious thought that drafts give me colds to one that a breeze, a cool breeze is nice and does not give me a cold. That actually happened to me.

Thoughts are the only things that dam up the infinite being that we are, but they don't necessarily have to. We can have large thoughts for instance, I'm a billionaire. I can be a billionaire.

I am a billionaire. I can fly like a bird. I can swim like a fish, run like a deer, but we're absolutely convinced in our thinking that we can't run that fast.

So our thoughts are limitations and even a large thought is limited to the largeness of it.

It's still not infinite. You can always have more, can't you?

And more and more and more. And that's what would happen in thinking. You can always have more and more and more and more and more.

First you want to get a hundred thousand, then you want a million. Then you want more millions. Then you want hundreds of millions.

Then you want billions. And then hundreds of billions. And today we have trillionaires.

And the trillionaires will won't stop. They'll try to become quadrillionaires. If they become quadrillionaires, they'll want to be quintillionaires.

If they become quintillionaires, they'll want to be septillionaires. I'm not sure of that one. Octillionaires.

Sept would be nine. Okay. Yeah, the thoughts determine the amount of the infinity that manifests for us.

So you drop thoughts of limitation and take on thoughts of less limitation. I was so ill when I started. I had one foot in the grave.

And when I saw that my thinking was caused for what was happening to me, I immediately saw my body from my chin down to my toes as perfect. And instantly I knew it was perfect. I never even thought of the idea of checking it out.

I knew the lesions and adhesions of my intestines. Intestines due to perforated ulcers were undone. I knew everything within me was in perfect running order.

And it was. As I saw that the source of all intelligence was right behind my mind, that my mind was filtering through bits of it, I allowed more and more of it to come through. And digging for this wanting to know what am I, and seeing myself revealed to myself more and more as an...

with less and less limits on it. I wanted to go all the way on that. And I began to see that the only limitations I have are the ones that I accept.

So looking for this unlimited being that's... I already had inkling of that I was, I got insights of this tremendous unlimited being that I am. And on seeing that I right there and then realized well, I'm not this limited body that I thought I was.

I'm not this mind with its limitations that I thought it was. And I undid all body limitation. And almost all mind limitation.

Just by saying I am not it. Finished. Done.

Period. That's it. I so declared.

It was obvious to me that I wasn't that body and mind that I had thought I was. I just saw it. That's all.

It's simple when you see it. And I let go of identifying with this body. And when I did that I saw that my beingness was all beingness.

That beingness is like one grand ocean. It's not chopped up into parts called drops of bodies. It's all one ocean.

Which caused me to identify with every being. Every person. And even every atom in this universe.

And that's an experience that's so tremendous. It's indescribable. You see that the universe is...

First you see the universe is in you. Then you see the universe as you. Then you know the oneness of this universe.

Then you are finished forever with separation and all the hellishness that's caused only by separation. Then you can no more be fooled by the apparent limitations of the world. You see them as a dream.

As an apparency. Because you know that your very own beingness has no limits. And should you choose to express them, you can.

However you don't because of your compassion for others and the fact that they cannot take it. You hold it in the background. You hold it away from them rather than impose upon them.

And that's why the Masters rarely, rarely ever show their abilities. What they want is the other one to discover that the other one has all these abilities. Nothing is impossible when you get into that state.

[Speaker 2] (1:30:14 - 1:30:29)

There's only one mind and if we're in tune with it everyone fits together perfectly. No one has to be told even what to do. I've designed a whole series of exercises that really help you...

...was mine.

[Speaker 1] (1:30:30 - 1:30:40)

That the body was mine. I began to question who am I who has this body and mind?

[Speaker 2] (1:30:44 - 1:30:49)

And what I saw was that I was an unlimited beingness.

[Speaker 1] (1:30:52 - 1:32:50)

That this beingness was the cause of everything and yet it was not subject to whatever it caused or created. And this beingness being unlimited the only limitation was created by the mind limiting itself or by my limiting the action of my mind. Beingness is simply existence.

Isness. Amness. It's the I that I am.

It's the I-ness of me. And that part is without limitation. When you discover this the first thing you recognize is that there's no need to be a victim of your environment.

To be a victim of nature. That you can consciously create your circumstances to be the way you would like them to be. And from then on your consciousness is one of I have everything I need as I need it.

Everything is in perfect attunement.

[Speaker 2] (1:32:50 - 1:33:04)

Which programs do you suggest if you want to introduce someone? Everything is good. DVD, that's a great introduction.

Now if they're interested then the next thing would be just the basic... That becomes your world.

[Speaker 1] (1:33:07 - 1:33:19)

Everyone makes his world by his mental conceptions. Everyone sees the world in accordance with his ideas and conceptions.

[Speaker 2] (1:33:24 - 1:33:40)

There's going to be a new Sedona Method audio program. The old... Change your thinking and your world will change.

Now of course... I did in my closet. Not in a live seminar.

The thoughts that are in your mind that you're not looking at.

[Speaker 1] (1:33:41 - 1:34:33)

Any thought I'm not looking at at this moment is unconscious. The moment I look at it we call it consciousness. Or conscious.

So the unconscious thinking is the stored up accumulation of all our past thinking that

we're holding in the background and not looking at it for the moment because we don't want that. It looks to us like a tremendous piece of work to hold in consciousness everything.

[Speaker 2] (1:34:33 - 1:34:58)

It's going to be $1600 worth of courses compressed into an audio in the background and we call it unconscious. You just offer that once a year? Yes.

And that's always in March? Well, the next two are going to be in March. After that I don't know.

Again, one of the things that's happening at the moment and the only way to... So a lot of the scheduling may be changing.

[Speaker 3] (1:34:58 - 1:34:58)

Okay.

[Speaker 2] (1:34:59 - 1:35:04)

...is to make them conscious and then on a conscious plane we can change them.

[Speaker 1] (1:35:07 - 1:35:11)

That's what I was doing while I was making...

[Speaker 2] (1:35:12 - 1:35:35)

So I'm just wondering if you know what the prerequisites will be for that so that those of us Yes. When and if I do an instructor training the prerequisites will be a 7 day retreat, a 9 day retreat, having completed all the audio programs, being an active level 1 coach and probably being a certified level 2 coach. So that's enough of that.

[Speaker 1] (1:35:38 - 1:39:33)

If you let go of all of them you disappear because the body is a limitation. The body would disappear you wouldn't disappear. The logs in the dam are the subconscious thoughts which when they're pulled out the infinity behind the dam can flow through you.

The reason why people do not discover this is first they're not looking for it where it is. They're unconsciously all looking for it in the thing they call happiness. But they do not know that this happiness lies in their discovering that they are beings with no limits and by force of habit they accept that they are limited to their bodies, to their troubles.

And the accepting of it is the continuing of it. And as we continue it we make it better

and better and better. So our problems and our difficulties get better, get more and more and more.

When they go to the extreme like they did with me it seems that only then are people shook up enough to re-question the entire thing. Enough to see that the way that we are going is not the way. That our happiness does not lie in fame, fortune, and in being loved.

When things get to the extreme they realize that seeking those three things invariably end up in frustration and unhappiness. And then when they hit the extreme there's only one way to go. Not the way that they were going looking for happiness and materiality.

But to go within and question what is this all about? Then they will discover what I discovered. Anyone can do it.

If first, he hears of the way out. And second, believes that this is the way out. And third, wants it so much that it becomes first in his life.

More important than anything else. More important than seeking the happiness the way he had been seeking it. Then he discovers that he is unlimited.

That his joy has no limits. That the real natural way of life is perfectly harmonious. That nature is harmonious.

And that all he needs to do is get in tune with it.

[Speaker 2] (1:39:34 - 1:40:01)

And live it. That you're looking back instead of at what's here. Okay.

So look at what's actually here. A feeling of embarrassment. Fear.

Now, if you drop those labels that you're calling embarrassment and fear see what's actually here.

[Speaker 1] (1:40:06 - 1:40:10)

When we hold one thought within...

[Speaker 2] (1:40:11 - 1:40:12)

It's dropping away. Right.

[Speaker 1] (1:40:15 - 1:41:57)

All other thoughts keep dropping away. Thoughts of the day. What he did to me or what she did and what I should have done and my speech wasn't well and my boss gave me a

raise and so-and-so trying to take my job.

All these things are going on on a subconscious level. As you hold to one thought these subconscious thoughts quiet. They get still.

They drop into the background. And that quiets the mind. Now, I think one of the most important things in quieting the mind in meditation is interest.

When you're very interested in something and getting an answer to a question you'll override all other thoughts. So, if with intensity we want to know what is God? Who am I?

What's this world? What's my relationship to it? Any of those questions if there's a real burning desire to get the answer to it and we hold that question with intensity then all thoughts will drop away and the mind becomes extremely concentrated and then the answer shows itself.

It comes from within. The answer is there all the time. The quieting of the thought allows us to see it.

To see the answer that was there all the time in the realm...

[Speaker 2] (1:41:57 - 1:42:10)

You recognize that you just focused on what's here and you realize there were sensations. And without the story the sensations do the same thing. They just go like that and they're gone.

And it's not magical or mystical.

[Speaker 1] (1:42:11 - 1:42:17)

When that desire is intense we get answers.

[Speaker 2] (1:42:18 - 1:42:19)

See, that's why...

[Speaker 1] (1:42:22 - 1:42:43)

I started thinking is what I thought it was. Mine could be. But I was at the end of the line.

They told me I was finished. I only had days, weeks, 11 weeks...

[Speaker 2] (1:43:01 - 1:43:22)

First I have a lot of anxiety now. No, it's just that because before I arrived here I have expectation. I thought that I'm going to get enlightened after this class.

[Speaker 1] (1:43:22 - 2:01:42)

I thought it was nonsense. For the weak-minded. People who believe fairy tales and things like that.

But it was only because of the intensity of the desire to get the answer. I had to have the answers that things began to come and they came relatively quickly. Over a period of three months I went from an extreme materialist to the opposite extreme.

The material was nothingness and only the spiritual was the all. But the wish to get the answer was so strong that in spite of that mind being one of the noisiest of minds the answers began to come. And I automatically fell into things I knew no words for them like Samadhi.

I would concentrate on something I'd lose awareness of the world I'd lose awareness of the body and I would be just pure thought. The thought itself would be the only thing existing in this universe. That's absorption when the meditator and the thing meditated upon becomes one.

You lose consciousness of everything but that one thought. That's a very concentrated state of mind and the answer is right there. Then another thought would come up.

I first started on what is happiness. What is life? What do I want?

Happiness. What is happiness? And I saw happiness depended upon my capacity to love.

First I thought it was I wanted to be loved. That wasn't it. And I saw it was my capacity to love that gave me happiness.

What is intelligence? I'd hold to it and hold to it and I'd see it. There's only one intelligence in the universe and we all have direct line to it.

And this went on in a matter of three months time. I believe I saw the entire picture went all the way only because of the concentrated approach. I know nothing about the subject.

I know nothing about the direction, the way, the path. But I wanted to know what is this world? Who am I?

What's my relationship to it? What makes it tick? And then you see that the whole world is nothing but you.

That there never was anything but you all alone. You thought there was only one. But that isn't the final state.

You come out of it and there's still a certain amount of mind left. So you go back into

meditation until there is no more mind controlling you. When you've eliminated all the habits of thought, all the tendencies of mind, you're free.

Then you can use mind. And you will be master director of it. It no longer determines you.

You determine it. Now we're over 90% controlled by the unconscious mind. Well, the conscious mind is easily controlled.

Subconscious is not because it's a mechanism we set up of not looking at our thoughts. Making them operate on automatic pilot. We do it to the entire body.

It's all automatic now. And then we do it to all thoughts but the thought we are interested in at the moment. We don't want the thoughts in the first place so we push them away.

We are happiest when there are no thoughts. Sometimes when you work with your hands you're occupied. You're very happy, right?

Why? Thoughts are out of the way. Or even subconsciously it's quieter.

We really don't want thoughts. Thoughts are the things that make us unhappy. Even the happy thoughts make us unhappy.

Because if we're going to enjoy something then we're concerned about the possibility of maintaining this which we know it's not going to last. So the thought of the pleasure at the same time invokes the experience of that it's not going to last. So even thoughts of happiness are limited.

Because the real happy state is the no thought state. The state of omniscience. It's beyond thought.

Now we start on meditation. But meditation does seem to be a question in many people's minds who have meditated for years and years. And the best type of meditation is with questions.

When you just drop into a nice quiet state without questions you get a good feeling but no progress of getting the knowledge, for the capital K. You're moving toward the quiet state. So if we want to take the shortcut we start off with the question we finally have to answer.

Who am I? I want to keep this with meditation now. Now meditation should be with questions for more rapid growth.

It is where the jnanis get the advantage over the bhakti. This surrender and devotion throws us into nice feelings and they're good. But a jnani goes further.

He says, alright, don't stop there. Get the answer. It's only when we fully know who and what we are that we're at the end of the road.

So the fastest and best way to meditate is to pose a question get quiet until the answer shows itself and go to the next one until all answers are there. I was very lucky that I knew nothing because intellectual knowledge about the subject is an obstacle. The ego substitutes the intellectual knowledge for the real experiencing of it.

I was very, very fortunate not to have had any knowledge of it. However, I prod you in this direction. Don't believe anything.

Start from scratch. Build up your knowledge on a solid foundation of proof step by step. Everyone must do this.

And the only useful thing to us is that which we experience unrelated to driving a car. If I say, I know how to drive a car you turn the key on, you step on a clutch you put it in gear, let the gas out gradually, so forth and so on. I read that in a book.

Now I get into a car. Can I drive a car? Not until I experience it can I drive it.

The same thing on the path. We must experience everything. We must, of course, adopt the attitude that what these great ones are saying is so.

They have experienced it. However, I must check it out and prove it for myself. And the basic truth is that there is only one reality.

There is only one absolute truth. And that is that this whole world and universe is nothing but God. But better than that is nothing but my very own self.

God is far away. He can be miles and miles into cosmic space. But my very own self is right here.

It's something I know about. It's something I can almost make concrete, my very own self. So using self as God, I think it's far more practical than putting him out there, putting him apart from us.

But each one must start from the bottom and prove this whole thing out to themselves. And as the proofs begin to come, the more they come, the more we accept what the great ones say until we experience the whole thing. Every aid should be a means of quieting the mind.

Now, if meditation is difficult, we can prepare the way by chanting. Chanting puts our minds on the chant itself and the thoughts of the day drop away. That quiets the mind.

Exercising the body, doing certain asanas and so forth, do the same thing. And anything that helps is good, whatever it is. But the basic thing is to quiet the mind.

The mind is the only thing that keeps us from seeing our infinity. The mind is nothing but a collection of thoughts of limitation. And in meditation we try to quiet that mind so we can see this infinite being that we are.

Meditation should never be passive. We should never try to force the mind to go blank. Meditation should always be with questions for the best.

Meditation. The more we practice meditation, the easier it is to do. To get the real deep insight requires a certain momentum.

When meditation gets to be more enjoyable than things of the world, then we go at it with vigor and enthusiasm and desire for it. And then we just can't wait until we get back to it each day. When we get that momentum going, the mind gets quieter and quieter until this infinite self is just glaring at us and we just laugh.

I mean, with all this talk on meditation, we ought to try it. You see? I have a lot of centers they concentrate on.

The tip of their nose, the navel. The best place is up here, between the eyebrows. Concentrating here takes your mind off other parts of the body besides it being the center for the third eye, the astral eye, the spiritual eye.

It pulls us away from the lower centers of the body when we come up here. So if I were to recommend a spot, it would be here. But anything that helps, helps.

The heart's a good place because it is a center of feeling. And feeling is closer to the self than thought. It depends on your background.

If you're a Vajra Jnani, it would be the heart, but not on the left side, on the right side. If you're a yogi, either the navel or the tip of the nose are up here. And the place you'll like is the place you have been using in prior lives.

When I did my concentrating, it wasn't in any location. It was wanting to have the answer. That's what I concentrated on.

Every thought has to have desire behind it, otherwise you wouldn't think. Isn't that so? So there's more than one desire.

The only thing you eliminate is desire itself. Not desire for this thing, desire for that thing. You have billions of desires to eliminate.

They take more than forever. But eliminate desire and you're finished. Nothing else to do.

I'll probably break the triangle down into more. I think I'll start with desire in the top and then come down to two. Attachments, aversion, and break that down into probably

emotions and tendencies and thoughts at the bottom.

Growth is so simple. There's nothing complicated about it. It's getting rid of these thoughts that culminate in tendencies, that culminate in emotions, that culminate in desire.

Run them out and you're totally free.

[Speaker 3] (2:01:42 - 2:01:46)

That's all you have to do.

[Speaker 1] (2:01:52 - 2:15:26)

Run out desire itself. Think on that. Desire breaks down into attachments and aversions.

If you have desire, who has it? You have. If you have it, you cannot have it.

Unless you want to hold on to it, then you can have it. Actually, it has you. You have control of the desire.

Everyone desires to control every other one. Run out desire and you run out wish to control. Desires, tendencies, thoughts are all the effect of the ego.

Knock them out and you knock out the ego. Vaichara looks different to me now than the way it used to. Like I used to say, I used to give it to you like Bhagavan.

Just discover what you are. I can see now that it's more than that. It's knocking out what you're not.

That is growth. Because you people can get into a high state and stay there. You don't knock out what you're not.

So in Vaichara, when you see what you are, you must knock out what you're not. And if you're white, you're not black. If you're cold, you're not hot.

So when you see what you are in Vaichara, you're not the opposite and you knock out the opposite. And even in Vaichara, that's the growth, knocking out what you are not. It's possible to see yourself and move away from the mind.

You just submerge the mind. That's not growth. I think you've all had sights of the self.

Why don't you remain that way? Because you submerge the mind, you put it aside for the time being, you felt great, and after a while the mind re-emerges and you don't feel great. So in Vaichara, you've got to will out what you are not when you see what you are.

When you see you're unlimited, you know you're not that limited body. You've got to

knock out identification with that limited body. So again, the growth is willing out what you are not, even in Vaichara.

You see, Bhagavan doesn't emphasize that, does he? And I don't think I used to either in the early days, did I? Because it's so automatic.

If you see you're unlimited, how can you see that you're limited? It's the way it seems to you when you're there. From down below, you've got to knock out that which you are not when you see what you are.

You see, when you get up there, like Bhagavan is, you no more see what you are not. You forget about it. Well, when you get into the Self, you see you're not the body.

So you don't identify with the body anymore. But the growth is not seeing yourself. The growth is not identifying with the body.

And if I move up again, I'll say the same thing. All you've got to do is just see what you are. So remember that.

Even in Vaichara, growth is willing out that which you are not. And you go high to see what you are so you can see that you are not the body-mind and you can will it out. You drop it so easily when you see what you are.

When you see what you are, there's no doubt whatsoever that you're this limited clump of garbage, clay, mud, slim, excrement. There's no doubt about it. So it seems automatic.

When you see what you are, you automatically see what you're not. This body is the opposite extreme of what you are. You can't be any more limited than a physical body.

It's the other extreme end of your infinite beingness. It's one step lower than being a human physical body. And it's not too much lower, not being an animal physical body.

The physical body is the bottom end, the opposite end of infinity. And this is what you hold on to for dear life. So again, the way should be so clear to you.

The only growth is dropping what you are not, dropping identification with the body-mind. And everything else is just aid to do that. Any questions?

And the whole subject summed up is, I want that. Drop all these thoughts to the contrary. What remains over is the infinite you.

Isn't that difficult? Isn't that mystical? To keep yourself from realizing it.

You read about it instead of realizing it. Reading is not doing you any good. I really believe it's holding you back if you read.

You've heard me say that it's as difficult for you to be yourself as it is for you to be a female. That's true. But that's something you ought to work on until you see it.

That's where effortlessness fits in. It takes as much effort for you to be yourself as it does for you now to be a female. So where's all the effort?

I say the fate should be, not God, but happiness. Because everyone, I think, is more or less consciously seeking it. Actually, anyone seeking happiness is seeking their very own self.

Looking for it externally where it isn't. And feeling their self only momentarily when they stop thinking. The only time you feel yourself is when you stop thinking.

Because thinking covers over the self. Thinking covers over happiness. That's why when the desires are fulfilled, the thoughts stop.

They're not striving for it anymore and we're happy. But it isn't the attaining of the thing that causes the happiness. It's the stopping of the thinking of how to get it.

That stops the thinking and allows the self to be. And that's what happiness is. It's a self meaning, more or less.

Renunciation. True renunciation is in the mind and is neither achieved by physical renunciation nor impeded by the lack of it. That's what we said, that's what Paramahansa said, right?

In the beginning. It's not taking the world as real nor running away from the world. A renunciant knows that there is no happiness in the world and being.

True renunciation is in the mind and is neither achieved by physical renunciation nor impeded by the lack of physical renunciation. A renunciant knows that there is no happiness in the world, in people or things. That the only happiness is in beingness.

Being the self that we are. He accepts all and everything as they are, resists nothing, covets nothing. He is therefore at peace, in equipoise, tranquil and serene, as he is desireless and harmonizes all conflict.

Summed up, renunciation is giving up of the ego. The continuous method is daily letting go of the ego and daily being more in the consciousness of the self. True renunciation is of desire, passions and attachments.

This will expand one's love to embrace his own family, all people, the whole world. It is the divesting of the smaller to merge into the all. It is the letting go of the lesser for the greater.

Give up I and mine rather than my possessions and all is given up in one stroke and the

very seed of possessiveness is destroyed. One renounces mentally, not by location. The only real renouncing is in the mind.

Renunciation is not a withdrawal but is a widening of love. Renunciation is renouncing desire, passions and attachments. It is important for people to know that they can renounce in the world.

Renouncing in the world because of the state of beingness today is far more difficult than renouncing when one is away from the world. It is far easier to renounce in isolation than it is in the world.

[Speaker 3] (2:15:31 - 2:15:33)

It is getting rougher and rougher.

[Speaker 1] (2:15:33 - 2:20:28)

Rare is the individual who can renounce while remaining in the world. It takes a very advanced being to be able to do that because we are so swamped by the accumulated tendencies of the past and we are so much operating on automatic control being automated by these past tendencies that we very easily slip into the stream of the world and are actually sunk by it. So even though it's not necessary to isolate it's very, very helpful and is needed by almost everyone only because the ego habit is so, so strong.

And this is borne out by the number of disciples who remained faithful. Like in Maitreya Swara's lifetime there were only two who remained devoted up until the end. The tendencies today are so strong the past tendencies, the vasanas, the past habits of thoughts are so strong that rare is the individual who could make it on his own in the world or even make it in the world after leaving a ashram.

But it can be done. But it's rare. Therefore it's advisable to isolate as Ramakrishna said and then when you're strong enough that you don't sink then go into the world.

You see, he had to take even his twelve disciples and take them out of the world and train them first so that they would go into the world and not be caught up in it. Again, I'm emphasizing how difficult it is today because of the Kali Yuga. I think we're covered from all sides.

First renunciation is renouncing the ego. That can be done in the world or out of the world. It can be done by a householder or by a monk.

It's far more difficult for a householder because he's in that dangerous situation where he can sink. I guess all in all the very best way is to isolate for periods of the time. Go back into the world, out of the world, back into it, in and out.

I think it's the very fastest means of growth. There's hardly anyone who, of all the people

who've been listening to me and hearing me say all these things, who hasn't sunk. Sooner or later they seem to sort of feel their own strength and then they decide, well, I'm going to use this in the world.

And this is where they sink. It's impossible to use this in the world. Once you start trying to use it in the world, the world is real.

Well, make life better. Get more things. Get more help.

Help the others to know this. Things like that. The straight and narrow is the path like a razor's edge.

The narrower path is a razor's edge. In a moment you step off it, you fall. Yes, now I'm emphasizing how important it is to keep up the vigilance every day.

[Speaker 3] (2:20:29 - 2:20:31)

You let it go for one or two days.

[Speaker 1] (2:20:32 - 2:28:55)

However, no effort we make is ever lost. All the effort we make is moving us in the right direction. But the question is, when do you want to make it?

This lifetime or several lifetimes from now? If you want to make it this lifetime, it has to be all out. Each step back shows you the way.

See, when you drop into Samadhi, you begin to get your realizations. Everyone thinks, oh boy, that's Samadhi, that's it. That's the beginning.

The ego elimination and quieting the mind go hand in hand. The ego creates all the thoughts. Every thought is to satisfy the ego.

So the more you eliminate the ego, the more you eliminate thinking. And when you do it enough so the mind can remain quiet, at least at moments, that moment is Samadhi. And it can be described in words what the feeling is like.

They call it absorption. You're thinking on something. What is the world?

You keep thinking and thinking and all other thoughts drop away. And as thoughts drop away, you lose awareness of the world around you. And as you keep thinking on it, then you lose awareness of your own body.

You forget your body. You forget yourself. And then when you forget the world, you forget yourself.

The only thing in mind is that one single thought. And that's the only thing existing in the

universe at that moment, that one thought. And since there's only the thought, you are it.

The way it seems that there's only a single thought in this universe. And when you hit that point, the answer is there. You come out of it in a state of ecstasy.

You're looking so high. You're also ego-ulated because you got a tremendous answer. But it encourages one to do it again and again until all the answers have gotten.

And as you get each answer, you're moving closer to the fullest answer of the question, Who am I? What am I? Now, to get to the state of Samadhi takes that momentum that I've talked about.

It has to be daily, every day. And we have to want this more than we want anything else. We have to want this meditation, this directing of the mind, more than anything else.

It gets to be a real delight. You enjoy it more than anything else because you're getting quieter. That's the quietness of mind that gives us happiness and joy.

So when you reach a certain point, I call it getting over the hump. When meditation is more enjoyable than anything else, then we're over the hump. Then we can get this momentum going.

We meditate enough so that we lose consciousness of the world in our body and then we're in Samadhi. We're in a state of absorption where the thinker and the thought become one. And then the answer is there.

And that wipes out tremendous amounts of false knowledge of the ego. It wipes out tremendous chunks of ego and the more ego we wipe out, the deeper we can go into quieting of the mind the next time. When the momentum gets started, never let go and you go all the way so that there's no more ego left.

Because if you stop at any time, you'll be sucked back into the world by the amount of ego that's left. Or if you're extremely high into it, you'll get sucked into being a ruler of a world or even a universe. Some of the times he talks about this in his book.

You go so high and leave a little ego left and you get to be ruler of a world or a solar system or something like that. And then it's going to take you, in terms of our time, millions and maybe billions of years to go the last bit away. The place you can go fastest is right here.

The higher you go, the slower the rate of growth. Because this is the severest of prodding we get right here in this life that we're in. It's the most difficult.

The higher you go, the easier things get. The more everything is OK. The less need there is to grow.

And this is the trouble in the astral world. It's such a delightful world that very few people there grow. They come back here and do their growing.

But things are not so delightful. In fact, I say it's not coming from the things. It's coming from the instilling of the thoughts of desire for the things.

The thoughts are quiet. The mind's quiet. And the self is right there.

The self is always there. It's perfect. It's infinite.

Here and now. You can't change that. Nothing we can change are the concepts to the contrary.

Concepts of ego are the concepts to the contrary. So you've got to be careful. You get caught up in that thing.

At the beginning, it's all right. It gives you encouragement. You master the world.

But you've got to be careful that you don't get caught up in trying to remain a master of the world to the degree that your ego is let go of. Love is something you can't turn on, nor can you turn it off. It is what it is.

It's according to your state of beingness. What the world calls love is other than what we're talking about. Your capacity to love, your level of love, inwardly, is the same all the time.

But at one moment, you let it out more than at another moment. The amount that you have, you can only let out to the degree that you have it. But it always feels high because it's your highest capacity to love.

In our high state of love, we love everyone equally, whether they are your own family, your own children, or strangers. But love is exactly equal.

[Speaker 3] (2:29:00 - 2:29:03)

That's another way to tell the high state of love.

[Speaker 1] (2:29:07 - 2:47:19)

But only to the degree we have it can we express it. And when we're feeling it at our highest point, that's always high to us because that's the highest point we know. But you get into a state of ecstasy where it's overwhelming at times.

It gets to be this ever new joy welling up every moment. And you reach a point where you become incapacitated by it. And you rise above that by it dropping into a state of deep, very profound peace.

What was sort of an excitement thing turns out to be a serenity thing. And that's the peace that passes all understanding. It's a peace that can never be deterred by anything.

Even if you see a bullet coming at you, it wouldn't disturb it when they are. And remember you can use everything that's happening in the world to grow by. An excellent chance to undo a lot of ego.

And the way you fortify yourself is to keep the practices going. You're meditating every night, every morning. Never, ever let go.

You must withdraw it when you're in the city. Every night and every morning. Gather yourself in to get the necessary power.

If I could start with something to tell you my impressions of you. It appears to me that since I was here last time people seem to have greater, more intense problems. This is for all people in general, not no one in particular.

And also for the majority of people that I was talking with, which is more than what we have here. Just tonight alone before I came I spoke to five different people who are not with our group they weren't with our group last time either. Now this intensification of problems appears as though people are going backwards.

But it isn't true. People are beginning to rise to this state where they can outwardly express themselves. Where problems are now coming out into the manifest rather than staying held in the mind.

When people are very apathetic it's difficult for them to express. It's difficult for them to do. And so the problem remains one around in their mind and most of them don't come out in the world.

When they get just one step above that they're still in this apathetic state which is a very low state and they're beginning to acquire some of the capability of doing. And then their problems become manifest. And it seems as though the world is falling in on them.

But actually a state of growth to move up from the tamasic the complete tamasic state and come up into the beginnings of the rajasic state. And that's the state of tamasic rajasic. Are you all familiar with these terms?

Tamasic, rajasic, sattva, abhijan. So when we come up into this tamasic rajasic state we begin to do with tamasic tendencies. So we're somewhat destructive.

And that includes ourselves. So we become destructive to ourselves. We have problems and things seem to get worse.

Sometimes we think we're going backwards but actually we're moving ahead. Now the

step above tamasic rajasic would be pure rajasic. One of doing it.

Right in the middle you're equally destructive and constructive. Move up another step you move into the rajasic sattva area where you're a big doer. Constructively.

You step up from there you go into the sattva state. You don't have to do. Just have to be.

So the overall picture that I see is that the world is moving into this moving up into this tamasic rajasic state and everyone seems to have bigger and better problems. Now it's not everyone. Of course the percentage of those on a path is less than the percentage of those in the world.

They're all involved in this. You see it expressed in the race issue juvenile delinquency Vietnam Cyprus Congo It's prevalent everywhere today. The way they're coping with it is in a tamasic way a destructive way.

Problems don't have to be solved by killing each other by violence by looting. Problems could be solved by discussion and should be. But it's a step forward from a lower state.

The world today is in a very low state of beingness. It's usually called the materialistic age. If you haven't read Sri Yukteswar's holy science on the cycles it lays out the various cycles of earth and how we go from the top to the bottom to the top every 24,000 years.

We came out of the lowest stage of 500 A.D. You know what the dark ages were. We're moving into the second stage and we're having the growing pains of getting out of this the first into the second. But the second is not a highly spiritual stage.

It's a stage where technically we advance tremendously. The third stage begins the state of we know this is a mental world. We stop fighting each other and we begin to love each other.

And the fourth state is a state in which man knows his beingness in God. However, at any time whenever anyone chooses he moves into the highest state. We don't have to stay at the level that the world is in in general.

And those of us who are on a path are pulling up out of this general level of the world. Aren't we lucky? To the world everything is hopeless.

They feel helpless. We know there's a way out. No matter how much it hurts.

We know there's a way out. We have a hope. And what's the way out?

Not looking to the world for happiness. Not looking to people for happiness. But looking for the place where happiness is.

And that place is right within us. Within our consciousness. It's our natural inherent state which we have through ignorance undone by imposing concepts of limitation.

I need this. I need him. I need her.

And if I don't get these things I have trouble. I am hurt. Growth is only letting go of these concepts of limitation.

Or on the positive side going within and seeing this unlimited being that we are. Anytime we have trouble anytime we have a problem we're trying to be the ego. We're trying to express the self through the limited ego and it's too small.

It gets squeezed and it hurts. So if there is a problem the thing to do is to ask yourself what am I doing? Wherein is my ego demanding seeking and so forth?

If the answer comes if you see how ego-like you're causing this so-called problem you pull the cause up from the subconscious into the conscious and once it's conscious you naturally let go of it. The reason why one doesn't let go of it is because the reason the thought that initiated this difficulty is subconscious. So either we make the thought conscious and let go of it or we know strongly enough that we are not this body, this mind, this world.

We are the self and when you feel the self the fear of the self is nothing but unlimited joy. What more do you want? Now you've got everything.

It might sound quite indicting when I say any problem any trouble is ego-motivated. But that you'll find is true. When you'll be yourself there is no problem.

There is nothing that will not fall into line perfectly harmoniously with no effort. The more ego-motivated we are the more difficult the world is the more difficult it is to accomplish something the less harmony there is and the greater the misery we have. And it's really as simple as I'm putting it.

What's not easy is to let go of these wrong habits of insisting upon being an ego. The habits I've called have been well ingrained over millenniums or maybe hundreds of thousands of years. But all of us on the path are now letting go of these things and we don't let go easily because of habits that's been there over a long, long period of time.

However, the moment we choose to let go then we can. If we say we can't let go it's because we really don't want to. The desire to let go of the misery isn't strong enough.

But actually it's as simple as this. Not easy, but simple. But once we accept it see the simplicity of it all we need to do is affect it.

And no one can do it for us but we ourselves. You have to let the ego sense go. The ego is, I am an individual Lester.

And I have a body and I can do things. That's wrong. If I am the self there is no Lester.

I have to get Lester out of the way and let self, the god, operate. Actually you'll move. You'll sort of float through things.

But there's no effort. If there's effort it's ego. Now of course you're going to have to use effort because you're not starting off as the fully realized self.

But you see when this girl goes to the extreme she lets go and things happen effortlessly. That's letting go and letting God. Professing faith, professing all these things doesn't do it.

Actually having them does it. The fact that she has troubles is absolute proof that she doesn't have the conviction of God. Because God is all.

God is perfect. And if God is all and God is perfect everything is perfect. What is there left for me to do?

And if you take that attitude so be it. When there's no effort there's no ego. When the effort is extreme there's extreme ego.

And you're going to use effort until you're fully realized. Now there'll be times when you'll use no effort and everything will fall perfectly into line for you. So at times you'll be yourself.

Be the witness. Be not the doer. Let it happen.

God's world, whatever's happening is good. Be it good or bad. It's the same thing.

Whatever's happening in the world is happening in the illusion anyway. What difference does it make whether you have a dream. If the dream is good or bad.

It's still a dream. But the reality of you is perfect. All joyous.

All glorious. All happy. You're always free if you'll see the truth.

There's nothing out there but your consciousness. Everything you see is in your mind. Right?

Where do you see anything and everything? In your mind. Take away that mind.

Where is everything?

[Speaker 3] (2:47:20 - 2:47:21)

God.

[Speaker 1] (2:47:22 - 2:58:20)

And you do this when you lay yourself down to sleep. You let go of the mind and this whole physical world drops away. So whatever is out there is your consciousness.

So if you set up another person and a problem that's your consciousness. See the perfection. That's all it will be.

The moment you recognize a problem you're stuck. All there is is a singular oneness throughout. And you are it.

That's why I say you can't get rid of a problem. Because you recognize it, it's real. And the moment we see the real thing, the perfection there is no problem instantaneously.

If we will just be our natural self but we're trying to be a limited ego that takes effort. It takes effort to be limited when your natural state is unlimited. And the more you try to be limited the more effort it takes.

But to be your unlimited self it takes no effort. Just like your friend when she got to extremes, she let go and everything was straight now. No effort.

All the time she was trying and trying, things were getting worse and worse. I say all she had to do was be herself. And if she locked herself in a chamber somewhere with a padlock the thing would have come to her.

You don't sit down and wait. You don't do anything. You just know that everything is perfect.

And then the slightest thought you have will come into being immediately. There's no limitations on God the self. Even if you thought this way and are not whole, wherever you go it would have to come into being.

If you let go because you're invoking your infinite power nothing can stop it. Praying is for those who are not beyond praying. When you know as much as you know, to whom are you praying to?

If you are that, why do you have to pray to it? See, praying admits duality. I pray to God.

That's why Master says demand. He doesn't say ask. And when one prays, one should pray for one thing only.

More wisdom. So that you eliminate all need for any prayer. For any asking.

However, it all depends on one state of understanding. Most people in the world today need to pray. It's a beginning.

But prayer admits duality. Now this is the weakest point in the Christian world. Duality.

God is out there. And we know that God is within. Even though Jesus says seek ye the

kingdom of God within.

We still look for God without. And he's not out there. He's only within.

He turns out to be our very own being. The word I is God. With nothing added to it.

You just say I. That feeling of I, that's the self, that's God. But when you say am something, that isn't.

Or I am something, that isn't. But just pure I. And only I.

That's all you see and all you know. That's God. That's why they say God is closer than flesh.

It's I. How close is I? It's closer than the flesh is.

And that is God. Reminding you of what you know. That you are that self.

Just hold on to the word I only. I, I, I, I. And you'll be more exhilarated than you feel now.

Just try it on your own. Just I, I. And not I am a body, I am a mind.

But I, I, I. That feeling of being. I think the word that describes God more than any other single word is beingness.

God is all beingness. We are, when we look within, all beingness. Pretending we're a tiny part of it.

A limited body-mind. But when you look within you'll see that we are all beingness. So beingness, beingness is God.

Beingness is also awareness, consciousness. It's the same word. Later on you'll see them as identical.

Beingness, awareness, consciousness. Don't be yourself and there never will be a problem. Seeing a problem in a world is trying to be a limited ego-body-mind.

If you think you have a problem, you do. If you'll just accept that God is all. God is perfect.

That's all there is. And look at perfection. That's all you'll ever meet with.

You have to wipe out the word problem, can't, don't, won't. All negative words. In the future when man is in a state of harmony, all these words will disappear.

The higher you go, the more you see the perfection. The more you see problems, the lower you are. What you're talking about is problems.

The people who see them want you to be the way they are. They'll tell you that you're wrong. And this is one thing you have to be on guard against.

As you grow, those who are not up to you will try to pull you down to where they are. Now it's not how much you recognize a problem and say, oh boy, this is a problem. That shows unselfishness.

It's how much you love that shows unselfishness. When you love, you're very constructive, whether you're out swinging or not. Just feel love.

You don't have to do a thing. You'll be doing more good for the world than all the do-gooders put together who are out there in action. Because thought is far more powerful than action.

It's the basis of action. It's the initiator. It comes before it.

It determines action. A high being sitting in a cave somewhere, all by himself, is doing far more good for the world than all these organizations that combine and get into action. Now we're back to what we were talking about before.

The bottom state is inaction. The middle state is a very active state. The top state is inaction.

Now the bottom state is one of inertia. It's destructive. It just wants to stop everything, actually destroy everything.

The top state lets everything be just the way it is because everything is perfect. The middle state is the action state that pulls you up or pulls you down. Now as you start coming up, those who are in the active state with the tamasic destructive tendency will try to pull you down to where they are.

Where's your conviction if you go with them? If you go with them, your tendency is to believe more the way they do. Now the right way is easy.

Anytime it's difficult, it's the wrong way. The right way is letting go, letting God, and everything falls into line perfectly. No effort.

But when we have to do, it's not God. It's me, the ego, wanting to do, to change things, correct this world, and so forth. Whatever will help you to do and be what you think you should do and be.

[Speaker 3] (2:58:20 - 2:58:21)

That's what I want to know.

[Speaker 1] (2:58:23 - 3:26:23)

To know who and what you are is the very best thing. There have been moments when you let go and felt your real self. How does it feel?

You're infinite. Omniscient. Omnipotent.

Right here and now. Be that. Stop being this limited, miserable gym.

You want to help the world, help yourself. The more you're capable of loving, the more you're helping the world. What's that sentence?

Parliament cannot write the world, but people loving can. The President of the United States must necessarily represent the sum total consciousness, the sum total thinkingness of all the people of the United States added together. Divine laws supersede man-made laws.

Consciousness determines everything. That's all there is out there. It's consciousness.

What happens to us individually is our consciousness. We don't like what's happening to us in the world, all we have to do is change our consciousness. And the whole world out there is different.

What do you think of that statement? That you are omnipotent, omniscient, and omnipresent. Just stop being what you're not.

A body of mind, a limited being. So simple. No solution to problems in the world.

You go on forever and ever solving problems in the world, and you'll have more and more and more. As long as you recognize problems, they exist. The thing that makes you let go of problems is the severity of problems.

What we do is we stick our hand in a fire and say, oh, it's hot, my hand is burning, boy, do I have a problem. I come home, I say, why stick your hand in the fire? You have a problem.

You're putting your hand into a problem and yelling it hurts. And acting as though you're not putting your hand into it. You act as though you're not doing it.

But that problem is only in your consciousness. It's in your mind. Change your mind.

Change your consciousness. And immediately the world out there is changed. Try it and you'll see that it's so.

Or think back and you'll see that these things have happened already. The better answer to what to do is to keep wholly company rather than listen to them and try to please them. Mix with people who are with you in your direction.

You'll have no problem finding people who are not. Almost everywhere you move, people

are not. So make your friends that way also.

And that's why it's good to have groups. That's why it's good to meditate in a group Wednesday, Friday, Sunday, Monday, Tuesday, Thursday, Saturday. And then in between just mix with people who are conscious of the positive.

That's the very prime good of coming together as a group. Your direction is... You're constantly reminded of your direction.

You're with people who are striving in that direction. And you're in an atmosphere that is moving actually opposite to what the world wants you to move in. So keep wholly company as much as possible.

Greetings. Love to each and every one of you. Welcome back to our beautiful Sedona.

No one here wants to change me. Especially when I say, it's simple and it's easy. But of course I'm crazy and everyone else is right.

But I'll keep saying it to you until you let go of that wanting to change me thing. And almost overnight you'll go free. Why?

Because you are already free. Acting and pretending as though you're not. Are you?

That's it. Is that difficult? Just be your beingness.

Do you have any choice otherwise? No. You are free.

Always were. Always will be. Just stop acting unfree.

How? Let the mind go quiet. How?

Get rid of your agflat. And your mind is quiet. Simple and easy.

If you do it. If you don't do it, it's impossible. So what does it take to do the most simplistic thing there is in the universe?

Which is to be yourself. To be infinite. To bring you down to the push and pull.

I think I'm going to add something to step number one. Which says you should want really freedom more than you want anything else. I think I'd like to add to it.

Convert all your wants. Convert all your desires to one desire. To go free.

Convert all your desires into the desire to go free. And I'll guarantee you you'll get it in a matter of weeks. If not a few months.

Convert all your desires into the desire to go free. You see what happens then? Everything you go after in the world other than freedom is in the opposite direction of

freedom.

Every direction you go into in this world other than that of freedom is in the opposite direction of freedom. You're looking to the world to discover yourself. You think this thing can do it or that person can do it.

And I don't know how many of you have discovered that there's only one single happiness. One single joy. And that's when you quiet your mind and you just be.

Isn't that difficult? But if all your desires are not focused in on the desire of going free you're looking away from freedom. You're looking to get it where it is not.

Isn't that simple? Is there anyone who doesn't see understand what I just said recognize that what you're going after isn't there. The desire that you had will not give you what you're looking for.

That the only joy is you being you. And you'll stop chasing rainbows. You'll stop all the time being outward.

And you'll start being all the time inward. And releasing the desires the wants. First get them under approval or control or security.

Then release them otherwise you're wasting it. You can release anger. But it's not effective enough.

Releasing one unit of approval or control is releasing one unit in every feeling. So releasing approval or control is releasing hundreds of times more than just releasing on anger. It would take you forever to release all your anger.

It's too much of an accumulation of it. This goes for every feeling. You've been accumulating them for millions of years.

But under approval or control you can wipe them all out. The number one desire the number one want is for absolute security for this body. Right?

In order to get that security if I can get you and everyone else to approve of me I'll be safe and I will survive. Right? If I can't then I want to make you approve of me so I'll be safe and survive.

That's control. So the first wish, desire is for security of the body. The second is approval.

The third is control. And the fourth, fifth, odd, infinite item is on the chart. But knocking out the first one wanting to survive will undo every other feeling.

When you no more want to survive as a body you have no more want. Then you'll discover the big joke you played upon yourself that you are eternal. That you can keep

the physical body going forever and ever.

But there are much better ways than cooping yourself up in a very fragile physical body. You can be a whole, complete, perfect body. And it looks like this one without its defects.

Or you could go all the way into the total, whole, complete, absolute imperturbable peace. Which is just beingness. Which is just consciousness.

You're just conscious. Not of bodies and your body. You're just conscious.

Maybe the nearest thing to it would be like a daydreaming state where you're thinking of nothing. Everyone can experience the ultimate state because you're in it all the time. And you experience it when your mind goes quiet.

It's only the mind that takes you away from it. It's only the mind that makes the noise. Isn't that simple?

It really is. And it's easy if you do it. You do it when all your desires focus in to one desire to be free.

After you are convinced that freedom is the most desirable thing there is. You kid yourself and you think now that yes, I want freedom more than anything else. Were that true you'd be free right now.

Yes, I want my freedom but all my little toys and play acts and games in the world I've got to take care of them also. All the play acts of the world take you away from your beingness. In a direction where you're trying to experience a beingness externally where it isn't.

And when your mind goes quiet you discover you set up the entire externality. You set it up, it's only in your mind. And when your mind goes quiet you discover it.

Quiet your mind, you'll know what the world is. I can't tell you what the world is going to be like to you because it is to you what you make it. It's nothing but the out projecting of your mind.

Now what changes is your attitude toward the world. When you see it for what it is you'll see it like a night dream appears to you after you awaken from the night dream. It's there but it's a dream that never really was.

And so what is your attitude? Subconsciously your mind is sucked right into all that action by those feelings. That's what the mind is.

It's a composite of those feelings. The mind is nothing but perturbation. Be there such a word.

Every thought is a disturbance. How do you live without thoughts? Effortlessly.

By intuition. You don't do a thing after your mind is quieted. You just witness without even moving, without lifting a finger.

You witness everything. So what does it take to do that? No more Agflap.

See the Agflap, all the feelings or programs put in as pro-survival of the body. Have you seen that? So subconsciously as long as you have a feeling you're on guard in order to survive.

But it's so much of it you look away from it as though it isn't and you call it subconscious. But as long as you have feelings subconsciously you're in a tremendous turmoil. You're on guard lest you die all the time.

24 hours a day. Felt like saying 25 hours a day. If I can get you to see the points I'm making now it should help you stop chasing rainbows.

Chasing after happiness where it isn't. It's so obvious that you cannot satisfy a desire. If you satisfied a desire it would be gone.

No more desire. Right? You're satisfied it's gone.

How long would it take you to satisfy all your present desires? A short time. You'd be in a state of satiety and your mind would be quiet.

But the more you try to satisfy a desire the stronger it becomes. Because there is no satisfying of a desire. There's only a releasing of it.

You must become desireless by focusing all your desire into the desire to go free. Knowing that that's where your ultimate happiness lies. You see you're not convinced that your ultimate happiness lies in being totally free of all your feelings.

If you were you'd just undo them. You'd let them push out. Every feeling is trying to push itself out.

Trying to expend itself. And you're sitting on top of it holding it down with that much energy plus a little more. If you just stopped holding the suppressed stuff down it would all run out on its own in a matter of minutes.

It would be like puncturing a pressure kettle. You'd be free. Do you see how much you're holding on to the bondages?

The things that are keeping you bound? Every desire is like an iron chain around you. Count up all the desires and you have all the iron chains that are binding you.

So to sum it up you've got to convince yourself that the ultimate happiness is freedom.

And the ultimate freedom is no Ag Flat. And that when you do that then you'll naturally convert all your desires into going free and you'll do it quickly.

The reason why we want you to achieve goals is to bring up the antides to it. The blocks. The negative feelings.

So you can release them. After you release them you get convinced then go for it. Go all out for it.

And you'll discover you can think and instantly have things. I think everyone here has had experiences of things coming without effort just for the thought of it. If it happens once it can happen twice.

If it happens twice it can happen four times. If it happens four times it can happen sixteen times. If it happens sixteen times it can happen sixty-four.

And on and on until it's all gone. Then you'll just think and let the world happen. You notice our whole approach is letting go of.

We're never with effort trying to extremely do something. The pounding of the positive thinking world. You've got to allow the world to be what it is.

There's one effort you must use and that's to convert all your desires into one desire. To go free. That's the effort you need to use and should use.

Take all that effort that you're wasting out there on the world. Put it into wanting freedom only. And you'll get it quickly.

Now the times you can grow the fastest are when you're up high. Most of us will use a method when the world is hurting so badly we can't stand it anymore. Then we release.

You should release when you're up. When you're up high you can bend down low and deep to get a hold of the fear of dying. The fear of living.

The wanting to survive as a body. The fear of separation. It's when you're high you can tackle the bottom line.

Security. Now when you have no more fear of dying that's it. Or when you're free you laugh at dying.

It's just the opposite of what you thought. The greatest death you ever went through was being born. And when you die you get a sense of freedom that's the greatest you ever had in the experience of this body.

So again, focus all your wants, all your desires into the desire to go free. And get all the egg flap out and be what you are. Unlimited.

Get rid of your egg flap and then your thinking will create without effort. Get rid of your egg flap and be the number one singer, the number one actress in the world. You won't have a need for it though.

You're in a situation every moment of your life. Is there a time when you're not in a situation? When you're asleep.

You'll never know what you're going to do after until you go free. You might carry through on being the number one singer and then let it go. You don't need anything.

You are the all when you're free. You don't have to go for everything. Everyone is you.

Everything is you. It's your creation. But again, if we think we can't we make a goal of it.

It gives us an opportunity to release. But you aren't any super intensive now. I'm telling you, drop the whole thing.

Why keep working and pushing?

[Speaker 3] (3:26:23 - 3:26:25)

Get rid of your egg flap.

[Speaker 1] (3:26:26 - 3:54:50)

You're released once, you can release twice. If you're released twice, you can release four times. You can release the whole thing.

Why don't you release the whole thing? Because of the first thing I said, you have desire for rather than freedom. Desire is your enemy.

Desire is your number one enemy. Take your number one enemy and use it against itself. Take your number one enemy, desire and convert it into the desire for freedom.

You'll be fighting fire with fire. How does that sound to you when I say take your number one enemy, desire and focus it in on the desire to go free? But it does puzzle me as to why all of you discover that releasing is a great thing.

And that you do not take it all. You just don't take it all. Why?

Can you tell me? Your programs take over. Your programs have a mind and a power and a punch and they hit you, right?

Congratulations for taking responsibility for your programs. Because as long as you give your power to the programs, you're finished. But who gives the power to those programs?

Who holds on to them? See, it's back to want. You don't want to see them.

And that's the basic principle and the method is letting go of want. Want, want, want, want, want. When there's no more want, you discover you are the all of the entire universe.

I still see it as you're needing to focus all your desire into the desire to go free. I think we ought to make that step one of the intensive and super intensive. Not wanting freedom more than we want approval or control, but taking all our wants and focusing them into the want to go free.

That'll do it. It's simple and it's easy if you do it. So what I'm saying to you now is do it.

In general, all the time you're out in the world you're going in the wrong direction. You think your welfare and security lies out there in the world. It's only when you're releasing that you're in the right direction.

Coming to courses like this is the very best thing you can do is stopping going in the wrong direction for a while to concentrate on going in the right direction. It's about time you got together under one roof like brother monks and sisters with the resolve to go free immediately. You fulfill that desire.

Your mind goes quiet and you're being. It feels great. Recognize what that good feeling is.

There's one single joy, happiness only in this world. That's when you're being your beingness. Discover that.

It'll expedite your going directly forward instead of trying to fulfill desires. Now because it made you feel great you'll naturally want to do it again and again and again and again and again and again and again and again from here until eternity. Desire, mind, enemy.

Desire, mind, M-I-N-E Enemy is a good motto to keep in the back of your head or put in any language you want. I was quoting I think it was Uttaswar wrote a song or somebody wrote a song Desire My Enemy but desire is your enemy because desire is simply the agony of lack. This morning I would like to help you identify with the three states that we are conscious of and help you discover where you are at and where you need to go and then how to go there.

I would like to keep it mostly up there and I've written it all down and I think it would be very good for you to copy it and take it with you because if you understand these sentences that I will put down here you will be there. So in the future you can look at them read them and try to make that knowledge your knowledge. When you do that's it.

So to identify where you are at you know there's you and that's simply when I ask are

you and you say yes, that's it. Which sets up your mind which sets up your body and world. And so you are aware of these three things.

Now the real you your isness, your amness, your existence your areness, etc. It's all the same thing. It has no limitation.

It's whole, complete, perfect, eternal. And when you identify with that that's it. But you have already set up your mind which is ancient by now and is extremely overloaded with programs and their resultant thoughts.

And your biggest program is I am this body with all the incumbent millions of things I need to do to keep it surviving. And these things keep you busy 24 hours a day working at them, resting from them working at them and resting from them. So try to find out where you're at.

Remember the experiences you had when you were up here, number one. Remember how wonderful that state was. It will encourage you to keep trying until you can sustain that state all the time.

Number one is the real you is the changeless you. Number two and three is the ego personality you. Is the fiction you.

Is the story you. Is the program you. In two and three you gather up and hold all the limitations that you have placed upon yourself over the millennia.

So what do we need to do? Backtrack the way we came. Start undoing the concepts of being a body of being a mind.

And of course you all know how to do that. Release. That's your basic programs.

Approval, control, security. And the three states that in here as you know being is your beingness only. If you're being your beingness there is nothing else.

When you're being your beingness there is no otherness whatsoever. And what you see is I only out there. As I said before if you really understand what I'm saying you're there.

So please write these down take them home with you and work on them until you are established there with a capital T. The doing state of course is your position, your place in the world. The higher up you are the greater you are with freedom the more you are doing the higher your place.

The president and beingness is higher than the senate which is higher than the house which is higher than the average public. They have at least enough to be mostly in the doing state. Of course these are your corporate heads all the big doers all the big achievers.

And down here we have 95% of the population who are in havingness who think their thing lies in having. If only I could have this. If only I could have her.

If only I could have him. If only I could have this car. If only I could have a Rolls Royce.

A Maserati. If only I could have a million. On and on and on it goes.

And you're constantly identifying with things. That things give you your welfare. You move up get into courageousness and ride around both sides of that.

You're in doingness. Up in beingness we don't even have 1% of the population there. It's a small fraction of 1%.

Who do nothing but all the time identify with their beingness. They are the Christ's, the Buddha's the Yogananda's, the Ramakrishna's etc. They are never out there in the world working for a living.

So up here we have a small fraction of 1%. In the doingness area you have about 5%. Smaller doers are professionals they go out on their own.

Small business people. People who don't have to punch a time clock. People who don't hold jobs under someone else.

Holding a job is a slave consciousness. I can only live by working for someone else doing what they tell me to do. Had we not the slave consciousness on this earth no one would be working for anyone.

It would be a totally complete cooperative society. So you see where we have gotten ourselves to. We really went down to the bottom but we are now coming up from the bottom going up, up and away.

Havingness is your bank book and possessions. I think that's kind of obvious. There's three things that you identify with.

You, your beingness, your mind and your body. Now the real you is your beingness. And when you're identifying with your beingness you're in the most wonderful state there is.

And when you're identifying with the body you're in the worst state there is. And you're in constant trouble. And you're trying to survive a thing that will not survive.

And you're spending all your time doing that stupid silly thing. Now as you release your programs you identify less with the body and more with your beingness. And when the programs are out it's only natural for you to identify with your beingness all the time.

And that's it. So next time you get up here remain there as much as you can. And from there you can really get up the garbage.

It's impossible to write it down. You cannot describe beingness. In order to use words you have to come down from beingness into mind.

Mind can never comprehend beingness because it's below it. You can remember it was great and want with your mind to go back there by dumping the programs. No programs.

You're there all the time. If you get these concepts it will help you keep moving upward. And when you get there using that state to remain in that state by getting the deepest garbage up and out.

When you're up there you can theoretically like that dump all the garbage. I am not all the garbage. Done with it.

It's theoretically possible if you'll do it. But the least you can do is when you're up there work to dump the feelings that are coming up. And if they're not coming up, duke down.

Dig down. And look for them. You can look down.

And because you're up you're very able to handle them and release them. Just opening and letting it out is stopping holding it down. All that pressure would push out.

Resistance. We're using energy to hold down all that suppressed ag-flat. So yes, when you stop holding it down it goes out.

When you're up there, it happens much more so because you're not going to stupidly hold that garbage down as you do when you're spinning in it. Swimming in it. When you're down in it you think the garbage is you.

When you're up there you know it isn't. So you're willing to let it go out. When you're released, you're up.

When the garbage is in play, you're down. See, you are always your beingness. Got no choice on that.

Let me see you not be. Can you do it? Even those who try to be by committing suicide don't succeed.

They get a sense of being more alive with a better body. It's impossible to not be. This is a ridiculousness of the whole thing.

Thou art that which thou art seeking. You're an infinite being. It's your beingness.

Identify with it and that's all there is. I have five words that indicate the free state that you can use as a goal to be achieved. Five of the most important words in your vocabulary.

Five of the most important words in your mind. Any one of which, when obtained, has

you in a state of freedom. Number one, you get to the place where no one and nothing can ever disturb you again, even death facing you doesn't disturb you one bit.

And you could watch yourself. You could watch your body being squeezed out slowly with a big smile on your face when you're up here. Nothing, not even death itself can disturb you.

Not even approaching death. Desirelessness is mental quiety. Mental quietness.

Desire is the agony of lack which when fulfilled momentarily stops the mind from its agitation and you are being your beingness. And it's great. And it's a pleasure.

And it's happiness. What you don't see is that it was not the thing, it was not the person, but it was the quieting of your thoughts that made you happy. There goes all hanging on relationships.

You don't need the other person to be happy. Now I'm not saying break up all relationships. Know what it is.

Your relationship is instilling a need, a desire. Release the desire then you might continue the relationship and you might not. If you do your whole effort is to help the other one discover what you discovered.

So a relationship should be basically wanting to help the other one go free. And if it isn't that I say it is sick. As all of you know from your experiencing.

Your greatest misery in life is from your relationships. You get moments of pleasure and tremendous amounts of pain. All that disappears when you identify properly with your beingness.

And have the wish to release the attachments, the approval, the control over the other one. If you want an expression you can say the other one is God. My children are God's children.

Release. Let go. Let God and your children will come up the best.

So desire is our number one enemy. It's an artificially created lack which we continually try to satisfy and never, never, never satisfy it. There isn't a single desire you've had that you've ever satisfied.

Because the more you try to satisfy it the stronger the desire becomes. It's impossible to satisfy desire. It's very possible to release.

You see, if you could satisfy desire you'd have everything once and you'd be satisfied. But in trying to satisfy that desire you just want it again and again and again and forever. So desire is a number one enemy.

And when you let go of that agony of lack you discover you have everything. The universe is yours with no effort. And so number three comes into being.

Since the universe is yours, what effort do you have to go through to get it? None. Life actually becomes effortless.

And since everything is mine there's no need to struggle, scratch and fight to get it. And so we get the inner sense of actionlessness. Reminds me of a time when I first discovered this.

I was walking down 57th Street toward Hamburger Heaven between 6th and 7th Avenue. And I says, Paul! We have never moved!

Now I'm walking along. We have never moved, Paul! And I'm so excited.

Telling him we have never moved as we're walking into the restaurant. And since that time it's never left me. I have never moved.

The real I has never moved. It can't. It's omnipresent.

Where's it gonna move to? But the fictionalized body on the screen of the mind concocts a movement.

[Speaker 3] (3:54:50 - 3:54:52)

But it's not real.

[Speaker 1] (3:55:03 - 4:42:53)

Your mind is like the screen in a cinema shelf. It's changeless. It's white.

It's pure. It's actionless. It's effortless.

It's imperturbable. But projected on that screen can be people, fights, wars, floods, fires, riots. Now what does that do to the screen?

Nothing. And it's exactly that way for us. However, if you're watching a movie and you think you are a character, that character is suffering, you're crying.

Likewise, you identify with this body and all the programs you set up for it. If you don't identify with the body, if you don't identify with the screen, with the projected pictures on the screen, you discover you are the imperturbable, desireless, effortless, actionless being, just witnessing. When these things set in, you hold the sense that I have never moved.

And from that point you witness the world go by, the same way you witness a moving picture. You see the entire world that way. To help you get there, I set out helpful

directions in several groups that seem to group together.

If you will constantly keep identifying with your beingness, you will stay in such a beautifully high state. It will help you establish it for all time. Try to keep identifying with I am.

Another thing is to hold the thought I, I, I, I, nothing else. Because when you say I, just alone without anything with it, it's your beingness. And when you're free, that's the sense of consciousness you have, just I all the time.

As Vivekananda said, when he reached the end of the line, he discovered there never was anything but I all alone. There's nothing but I-ness. And the I-ness projected all the supposed otherness, but since it was a projection of the I, it is the I.

Number three, be not the doer. If you are identifying with your beingness, you don't see yourself as a doer. I can remember when I first started talking to people, they would say, you're a teacher.

And I'd say, no I'm not. They'd say, yes you are, and I'd say, no I'm not. I could not see myself teaching, talking to anyone other than me to me.

If I'm talking to me, I'm not being a teacher. So try to get the sense of be not the doer. Be the beer.

That's not B-E-E-R. That's B-E apostrophe. Okay, now number four is a very important one.

It's going to save you so much effort. There's only one single happiness, and that is when you are being your beingness, by quieting your mind in satisfying desires. It's the only happiness there is when you're being your beingness.

And you wrongly attribute it to the thing in person. So if you'll make it a habit of noticing that all the feelings of happiness you experience are when you're quiet and just being. If you will do that, you will stop chasing lifetime in and lifetime out for happiness out there where it is not.

It's so important when you discover that all your happiness is when you're identifying with your beingness because it takes the majority of effort out of your life. And when you do those things, you will identify with everyone as being you. You will identify with every atom in this universe as being you.

And the real knowing is being. There is nothing to know except one thing, which is to be. Which, knowing that, you know everything.

Real knowing means being. That's what everyone in his or her every act is seeking. That is the knowledge with a capital K.

But that knowledge is not knowing something, it's knowing to only be. Coming down just a bit, see nothing out there but your sum total thinkingness because that is exactly what it is. All your thinkingness, most of which is below the level of consciousness, is what you're seeing out there.

It's your picture projected from your mind. And you're only seeing it in your mind. It's only your mind that says it's out there.

And the proof of that is when you go to sleep, where does the world go? It's gone. So where is it?

It's in your mind. You wake up the mind, there's the world again. Put the mind to sleep, that whole world is gone.

Even if you've lost a close relative, a close one, you go to sleep, that death is gone. So where is dying? But in the mind there's nothing out there but your sum total thinkingness, most of which is subconscious.

When you realize that, if you don't like it out there, you change the picture in here and the picture out there changes instantly. And as I told you, each one has his or her own picture. We all think we're seeing the same thing, but we're only seeing our own pictures.

And it's brought out so succinctly in an accident, which is not related to us. Five of us look at it, we hand in five reports as to what happened. Can you see how distorted we get on things that concern us?

We can't even see what's external, actual out there that doesn't concern us. So how accurate are we in seeing the other one's picture or what's going on? We only see our sum total thinkingness out there.

If you don't like the picture out there, change yourself. What is actually out there is your beingness. The reality of the world is not world as the illusion we see it.

The reality of the world is the beingness behind it. And that beingness behind the world is your beingness when you identify with your beingness. So there is in actuality nothing out there but your beingness.

And when you see that, you see number three here, no objectivity, only subjectivity. Instead of seeing yourself in the body and your body in the world, the body is in you, the world is in you, and the universe is in you. Just like in a night dream when you're sleeping.

You could bring a whole trip to Mars into your bedroom there. And as far as you're concerned, you're flying to Mars. So where was that trip to Mars?

But within you, in your bedroom, in your dream. It's exactly the same way in the so-called waking state. This waking state is a sleep state.

Until you wake up from it, you're not aware of that fact. But as you keep releasing, someday you're going to see this state, the waking state, is as real as a night dream state is real if you wake up from it. You wake up from this dream called the waking state, then you see that this whole thing was just a dream that never really was.

All that effort for nothing except misery. So your world becomes subjective. It's in you.

It's not external to you. It's your creation. So work to totally quiet the mind until there are no thoughts.

The mechanism called mind changes from being a very turbulent ocean where you see waves all the time, that's the way it is now, to all the waves disappearing. All the tiny ripples disappear. Then it's a waveless ocean with no boundaries.

And your mind becomes that way. Totally quiet. Not even a ripple.

And when that happens, you become intuitive. From your eye, everything comes out of it anyway. The eye of you, your beingness, is omnipotent, omniscient, and omnipresent.

And when you quiet the mind, you naturally identify with your beingness and are intuitive only. To bring it down to practicality, when you're intuitive, you can talk to anyone on his or her subject and help them learn more even though you have never studied it, even details and facts. You're coming from omniscience.

There was a time I did this when I first, the first years after I got free. And it's like, see, you don't move. You watch your body like you're watching other bodies.

You watch your body talk, you listen to your body talk, and you say, gee, that's interesting. See, that's the personality side of you watching the free side, the intuitive side. All study becomes useless when you're in touch with omniscience.

So all these teachings of spirituality in this direction, in that direction, another direction, over the thousands of years hasn't helped much. All that teaching has activated the mind. The only answer can be gotten by quieting the mind so that you will naturally identify with your beingness.

And three, do not identify with your body and mind. Take it as a character out there. Give it, it's just do.

Do not overdo on it. And again, you've heard me say, does this chemical have more power than I have over this body? This is the pill generation we're into now.

Everything can be cured by pills. How does a pill get more intelligence than we? It's

ridiculous.

If it helps us, it's our intelligence saying this pill is going to do something. It's not the pill doing it, it's our saying that the pill will do it. Give the body it's just do.

Don't overdo with it so that your attention can go more toward beingness. Overpaying attention to the body keeps you bogged down into being that extreme, limited carcass which is an absolute no-win in the first place. It goes.

From the moment you get it born, it starts dying and finally succeeds in dying. So why put all that attention to it? We ought to have carcasses around so people can play with them.

It might wake you up because that body's going to be a carcass. And as I used to say, you ride around in a car. Is that you?

No, that's a car case. A carcass. This is a car case.

Like an automobile. You're not the automobile because you move around in it. You're not this body because you move around in it.

So a car case and a carcass are very similar. So give the body it's just do and spend your time identifying with yourself. Spend your time releasing the blocks to identifying with yourself until you end up with no attachments and no aversions.

You should have things you should have things for use with no attachment and no aversion. And when you have no attachments and no aversions you will have everything for a mere effortless thought of it. So if you have any concepts of giving up on the path it's one single thing you give up.

That's your miseries. Your limitations. But on the path you take on more and more and more until you have the universe.

Don't allow your mind to sabotage you by saying you're going to lose everything if you go free. Don't allow your mind to sabotage you by saying I will die if I go free. And these feelings are strong within you right now.

I will die if I go free. If you didn't have that you'd be free. You know the way.

Allow all that suppressed energy up and out. If you didn't sit on it it'd all go out and you'd be free in minutes. Don't allow your mind to sabotage you.

It fights for its survival. Because we programmed it that way. It's like how the computer in the picture 2001.

But since we programmed it to keep us bogged down we can always deprogram it so it

cannot touch us. So now that you've got everything there's nothing more for me to say. Be yourself.

You've got no choice on that. That's the ridiculousness of this whole world of living. You're infinite.

You're omnipotent. You're omniscient. You're omnipresent right here and now at this moment.

Concocting a mind which says otherwise. I'll still say any aid that aids is a good aid. The gator aid.

Sometimes I think an alligator on a backside might make it go up. And that's the way we really do it. We give ourselves such heavy bites and fights.

We eventually let go and go back home. I don't want you to think I'm putting down the aids that help you. If you need an external aid and it helps use it.

When you understand that external help then you'll move above it. Now there's no giving up anything on this path. We're at the bottom.

There's only one thing we can give up. And from here on it's got to be bottoms up. There is no giving up as you go free.

There is a tremendous taking on of more and more and more until eventually you have the all. First you'll see every person as yourself. Then you'll see everything as yourself.

Then you'll see the whole universe as you. And once you are the all there's nothing you need. There's no more desire.

No more attachment. No more aversion. And you're free.

And as I said the world won't disappear for you. It's like an oasis on a desert. You see water.

You even see trees growing around it. But when you go over to it you discover it was an illusion. It's just sand.

Now you walk the desert. Once you go free you walk the desert you'll still see that oasis. With this difference you won't go there to drink.

And this is what you need to learn about the world. Stop going there to drink. You just get drunk.

Stop looking to the world for your joy. Look to yourself. For all the joy because that's the only joy there is.

When you're having happiness anything pleasurable any joy it's only because you've quieted the mind for that desire. And when your mind is quiet you're being your beingness. That's the only happiness you can ever experience.

Discover that for yourself. Stop chasing those rainbows. You've been doing it for millions of years already.

And you now have a choice to go on enjoying over eons. It'll take you eons to do this. Or you could go from here right back home to the top.

This is the advantage of being at the bottom. You're close to the top. You're closest to the top of any area there.

The heaviness the encrustation the binds that we have put upon ourselves and we never forget really what we are are so heavy the desire to break out of the bondage is so great we can go straight up this way. From this state of being in a physical body we can go all the way home in a matter of months or less. The fact that very few people do it does not make it true that you cannot.

When any one of you decides to so do it so be it. When you decide you want freedom more than you want anything else you can do it in months. You don't even have to discover the how-to.

You've already got it. No feelings. The mind goes quiet and that's it.

I think the main reason why you're not going all the way is a subconscious fear of dying if I go free. Now this subconscious fear of dying is actually the fear of losing your ego. The ego does die.

The sense that I am this limited body Lester dies. But in place of it comes something infinitely better. Your whole purpose for coming here is to discover this free being that you are.

Everything you do is moving in that direction but looking for where it isn't. It is not external. It's not in more money more playmates.

It is in you discovering what you really are. Unlimited free beingness. And that you set up the whole world as you see it.

There is nothing out there but your picture. And we superimpose our picture on the same space that others superimpose their pictures. And each one of us is seeing only our picture.

But this fear of going free is the fear of losing the ego sense. Now what happens after you lose your ego sense is simply the body moves around but you know the body for what it is. What used to be the all of me turns out to be the least of me.

One infinitesimal speck of me is this body. Because I'm omnipresent. Not just in this spot.

Every one of us is everywhere present. All the time focusing in on a little body saying I am this little body. Trying to keep the body surviving forever.

Who succeeds in keeping the body surviving forever? You see how stupid it is? We see the bodies dying all the time.

We are dying every day. We are struggling for survival every day. It's an absolute no-win direction.

We see it. By the way, Wendy's is a good place to eat. Why?

On a table they have ads from the 1800s. I was looking at it yesterday and they do the same voodoo things that we do. How to keep from going bald?

Singe your hair. They have all these odd singes. They have all these unusual ways of healing the body and et cetera, et cetera that we use now.

Put different names on it. Call them wonder drugs. You wonder why.

But it shows you it should give you a sense of the impermeability of everything because everything you're reading about and they give you addresses if you live in New York City that you've been around and very close to and you know it's not there now the things you're reading. It shows you the impermanency of everything. I'm trying to shake you loose of your life hold on a body.

Given it's just do and spend your time releasing, going free. And if you really like the body that much you can make it go on as long as you want to. You can make it as youthful as you want to also.

There are some rare beings who stay at the age of around 18, 20 all their life. Our friends on our nearby planets most of them look 16, 18 as high as 20. Very few look older than that.

And they're 1,000 to 2,000 years old. We can do the same thing. But in the process of breaking free of the body learn that you're in control of the body, it's only your thought.

But use this. Heal the body instantly. Walk over red hot coals and don't get burned.

Tom Bell was in town here some weeks ago and took a group over burning coals. You can do that and much, much more. Get rid of your shackles.

It'll start you. Going through this it'll free you from being bound into the physical body. You could walk on hot coals and then walk on water and things like that.

You're beginning to transcend the physical body. You're going to need this. This morning I was reading breakfast in the bakery down here, a Christian science newspaper.

On all the hows and wherefores of nuclear attack, how to stop it. You don't get it the first five minutes, the next twenty are most important, but the last two minutes on the way down goes on and on. This is Christian science.

Explaining the best ways to stop a nuclear attack. I'm giving you a way now. Discover that you're the creator of the body.

You could walk through a nuclear explosion and it wouldn't touch you. You could put your hand in fire and it wouldn't burn you. You might need these things in this decade.

As they talk about undoing these nuclear things, they multiply them. Not only in numbers, but in ability. You see the direction.

Stop wasting time. Release the act flap. Go free.

You're going to do it anyway, even if it takes you a million years. Why not now? You've got the method.

No more wanting approval or control. Freeze the mind enough so you can dig down into the number one program. Wanting to survive as a body.

Fear of dying. You pull that out, you're free. You pull that out, the little remaining garbage you can dump so easily, and then you'll just remain as you really are.

You'll be out of the struggle. Boy, if I got this power to walk over hot coals, I got the power to teleport. I got the power to at least arrange my life so I don't have to struggle anymore.

In that sense it could help. If I can walk on hot coals, can I arrange my life ideally? Of course you got that power.

Powers do not free us. The experience of people who get interested in them is that they get stuck in powers. Now powers are just working the world's shortcut, that's all.

Powers are inherently yours. All the power there is in the universe is yours. All the powers are yours right now.

But if you show yourself one of them, it might encourage you to show yourself another one and another one, and then you start unshackling, you might let go of all the powers and just be. There's a lot of people who do miracles and they're not aware of it because when they do it, it's so easy and concentrated. They get back into the world, they don't even remember it.

Like these old ladies lifting cars and kids lifting automobiles. The emergency concentrates them. They're on one thing totally concentrated.

I've got to lift that car off my friend or relative. With no doubt, they just lift it. I just got a funny picture when I was living on Central Park South.

I'm getting in the elevator and the operator is a very strong man. He just can't open a bottle, a cap. And I look at him, I said, I'll do it for you.

I just with a little twist, I took the thing off and gave it to him. It's all thought. He used to stare at me every time I went up.

That was something peculiar to him. And when you identify with your beingness, you recognize the only thing that is is your beingness being all beingness. That's the only absolute truth that never ever changes.

Everything else changes because it's untrue. If a thing is true, it's true forever. If it changes, it wasn't true the moment before.

So everything changing is not true. It's an illusion. It's an illusion created by us.

But try to remember as you let go, you don't give up anything, you take on more. Who got more miserable from releasing? Anybody?

You might think so. Because as you free yourself of the heaviest, as you free yourself as the thing that's right on the surface now, it uncovers more that's deeper. And you might attribute the deeper vision to the releasing the heavier, subtle thing right on top now.

And the more you release, the more sensitized you become. So whatever you feel, you feel more so. Because before you were blinding yourself to feeling it.

You were driving it down in the mind, making it subconscious. And so when you make it conscious, you're aware of it, and it feels there's always something new coming up. But it was always there.

So you might have a thought that, gee, I'm getting worse. I never felt so sharply. But you'll discover that you don't remain nearly as long in that heavy state as you did before.

Even though you feel it more so, you'll feel it for a far shorter period of time. Take responsibility for everything you feel and experience. This is my heavy desire for this thing that I want so much.

Who's dominant? It or me? Does the desire come to you in the body and tell you I am in power over you?

No. So take responsibility. Whose desire is this?

At least it will put you in a position where you can, if you choose, release that desire totally and never be bothered by it again. For me, it's a terrible thing to teach that Jesus died for our sins. If he died for our errors, we don't have to correct them.

Now, he died to prove immortality, to show us the way to immortality is to die to the physical body. Then you'll get your immortality. That's just a misinterpretation of some of the leaders in religion who did not understand.

The Pope is for hope. He goes down to South America and there's the people down at the bottom. He gives them hope.

My thinking is they'd be better off without it. Then they either have to sink or swim. The hope keeps us going on and on and on in the misery.

Yet, in a certain space, of course, hope is good. No hope, you die. But take responsibility.

When you're enough in want, you let go of it and be in affluence. I the self create the mind that has the want. So, who's responsible?

I think it's good to emphasize the kiss theory. Keep it simple. I wish for the rest of me to go free.

Which is everyone. Plus, before you come in, you make certain decisions. And you'll carry them out.

Before you're born, you see your whole life ahead of you. And you make good decisions. Good, strong decisions.

And you carry them through. As I said before, when you go free, there's one or two things you'll do. You'll just isolate the period of the body, or you'll come back and help the rest of the people do what you did.

The majority of people just leave. Why? This is an illusion.

A very small minority come back. And they're the Christs, the Buddhas, etc. For all you know, I might just not be anything I'm saying.

How do you know? Only by doing it yourself. For you know, it takes one to know one.

All the time, bring your thoughts out to protect the body. Not for one moment, taking a look-see at that beauty that you discovered. Not for one moment would you look at it.

Because all the time you were struggling for survival. And it keeps your mind busy all the time. See, as your mind gets quiet, you begin to see the beauty.

The perfection. So the mind is the enemy. You have to quiet it.

Every thought is a thing of limitation. So the best state is a no-thought state. When you quiet your mind, you just come from your knowingness.

You operate intuitively. See, theoretically you can do it like that. I am not the mind out, finished.

No one does it. Now I spent many a year trying to think up a shortcut, a one-shot way of going free. See, we all have accumulated the encrustation of the mind.

And we need to undo it. And it's so heavy, there's so much there that we go along with it. But should you make a decision enough of that mind, then you can do it weeks, months.

Because then all your desire focuses in on the desire to rid yourself of the mind. And you just keep releasing all the time, all day long. Even though you're with people.

You've probably experienced the state where it comes up and floats out, comes up and floats out. It's got to get to that point really, there's so much of it. Releasing occasionally helps.

But if you want to get it all out, a huge accumulation, it's got to be constant. It's in the six steps. You've got to make it constant.

And all day long it's floating up and out. You see the feeling and you see it release. It's sort of like sitting back and watching it, watching the show go on.

People who have let go of a long time habit of smoking, have always got them to first accept that it's okay to smoke. Now that's hard for them to do. It's much harder for them to accept that it's okay to smoke than it is to let go of smoking.

You can apply that to yourself. You see like, put it on the smoking. If it's not right to smoke, I'm taken up with it's not right to smoke.

So much, I can't even begin to think of letting go of smoking. I'm fighting the fact that it's not good to smoke. And people say so and even I know so.

It might give me emphysema.

[Speaker 3] (4:42:55 - 4:42:56)

So it must.

[Speaker 1] (4:42:57 - 4:43:01)

It's so much easier to release when you first accept.

[Speaker 3] (4:43:03 - 4:43:05)

And then you can let go.

[Speaker 1] (4:43:14 - 5:07:19)

How many of you wait until you get high before you release? How many wait or go high to release? There's your problem.

You're not doing it. What are you doing? You're wanting to feel good, so you're waiting until you get down and then you release to feel good.

And because you only want to feel good, that one release can make you feel good and that's it. For the time being. And so you feel not good again.

You release again to feel good again. Thereby dragging out the whole process. Now if you would release for the purpose of wanting to go free, then it would take you months to clean out all the garbage.

But you're not releasing to go free. You're releasing to get out of the misery. It's a drawn out process that way.

In the beginning you have no choice. You're so bogged down in heaviness and misery you need the incentive to get out of the hell to cause you to release. But now that you've moved up, that should be past history.

The reason for releasing should be to go free. The highest feeling, the highest state you'll ever get is total freedom. Do you believe that?

Okay, so why don't you go all out for the highest state and go free? Because you're holding on to the heavy state which equals ego. Ego is the cause of all misery.

Ego is the manner in which we separate from the all of the universe, from the oneness of the universe. Ego must go if you're going to identify with the oneness of you. Ego is a compilation of all the agflat.

You start from being the all to putting a fence around you called I Lester, I your name. By setting up a mind which is only the sum total of your thoughts, feelings and expanding it outward more and more with more thoughts and more feelings and the more you do that the more you're moving away from I my being to I being Lester with a mind that's almost unlimited and therefore we can move away from the oneness to the extreme and this is what we have done. But the reason why you're not going free quickly is you're releasing the feel good and that causes you to stop when that goal is accomplished.

Whereas if you were releasing to go free you wouldn't stop. You would bless every opportunity that would come your way to gain an additional piece of freedom. Every down would be a wonderful opportunity to you.

Every down is a marvelous opportunity to release and go up. You're not falling into the later steps of the six steps because you're missing the number one thing wanting to go free and replacing it with wanting to satisfy the ego. The I personality sense.

Chasing after the high state externally in the world where for each ounce of pleasure you take you get pounds and pounds and pounded with pain. This is so obvious if you just look at it. The things that you thought were most pleasurable in life have given you the agonies, the greatest agonies.

Basically the opposite sex. As you move up your sex desires should be released and you reach a place where there is no sex. There is no male, female.

You look at souls without a tag male or female but every desire is an extreme bondage. Every desire is saying I lack that. The all lacks nothing.

The all is everything. The oneness includes every last atom. You've pulled yourself away into a little personality and are trying to keep that personality surviving and that's more important to you than taking this tremendous high state which is yours by nature which is inherent, which you cannot change but you can look away from it and assume this little ego body-mind.

You're not looking to go free and that's why a whole gang of you are not all the way by now. You're looking to satisfy this body-mind thinking therein lies your welfare and every day it's proven to you that your welfare does not lie there. You never win.

For each ounce of happiness you take via the body-mind you get hit with so much pain. Every thought has a certain amount of pain to it. Why?

It pulls your attention away from your beingness. When your mind is quiet, you're in the most wonderful place there is but every time you're brought into it, it's a disturbance of the inherent natural total peace equanimity tranquility that is natural but again the reason why you're not establishing that tremendous state is you're looking for it where it isn't. You don't want freedom you want that terrible game of playing ego and having moments of pleasure with long periods of pain so I'm suggesting that you wake up to this fact release when you're high that ought to be put down in your notes with big caps, release when high go high to release everyone has exactly what he or she wants in the sum total of our wanting mine's only creative when you want freedom you're going to get it quickly and I say months because it'll be your number one priority and regardless of what's going on in your life you'll keep releasing all that suppressed energy is trying to push up and out and you're trying to hold it down stop holding it down and every bit of it would leak out it would push right out holding it down is holding on to the ego programs you've got to recognize that first you want to be a limited ego then you've got to accept that that isn't it just by looking at your life it's been miserable for millions of years we all think we're so smart and boy are we dumb for an infinite being to live in the extreme

limitations that we do how smart is that but that smartness that we feel and think we are is subconsciously knowing our beingness and the dumbness is forgetting that that it is our beingness that is omniscient and smart so we must get to the place where we identify all the time with our beingness and when you do that you see the mind body world as an out projection of your mind that you set up and so what will be your attitude and good and bad are exactly alike in that projected movie it's a projection that's the thing you got to get to know what's the difference whether it's black or white good or bad, hot or cold it is a projection out there an imagination an imaging in my mind a thing that I set up I am not that I am my beingness when you identify with your beingness the mind matters not because you know it for what it is when you identify with your beingness the mind and all its garbage matters not because you know the mind for what it is the sense of ego contains all likes, dislikes all thoughts you must get your attention off it and put it on your beingness which is there all the time is there any time when you are not? no this infinite beingness that you are is there all the time identify with it hold my mind is not it my body is not it my mind and body are out projections from it identify with your beingness release when you are high the higher we are the closer we are to our beingness highness, quietness equate when you go high you got the energy up here here you have the least energy anapathy you have thrown in the towel up here you got the highest energy so move up into this area and then dig for the fear of dying down here you are drowning in it and you cannot let go up here you can confront the fear of dying and when you get that out mostly you can clean out the remaining relatively easily aim to go up here to release if I would have said these things to you some time ago it would have been meaningless because you are so drowning in your agflat you just can't see straight the only thing you see is the agflat but every one of us has moved up into this area knows what it's like can put ourselves there and then dig down deep and confront the fear of dying the insecurity the fear of living and by so doing you will get rid of all fear fear is not natural what does an eternal being have to fear about dying especially so from here on make it a point to get up here feel high and then dig for the fear of dying and release it your point of focus shifts from body mind just onto beingness only you stop thinking about whether this chemical or that chemical is going to do this or that to me, you don't think am I going to get approval or control no matter what anyone says to us it does not hurt us because we are infinite beingness how can what someone says interfere with that they cannot and so you move toward the imperturbable state and I know of no better yardstick of checking where you are at now by the degree to which you can't be bothered move to that place where no one and no thing can bother you anymore and remember the ego is the mind body and the mind has to be quieted and then you identify only with your beingness and that's the ultimate state and that's what I wanted to say to you today get out of the pits go up here complete the job it only takes months or less if step one is in there wanting freedom more than you want the ego nonsense the other steps fall into line and you get down to step six where it's a delight all the time because you just go higher and higher and higher and higher until you can't go higher anymore there's no place to go you're all over the universe you're infinite and

that's simply all the time identifying with your beingness I am this then you'll see the whole truth that there is there's nothing but I my beingness everything else was an imagination an illusion so I say go for it keep it in mind go high and release of course if you're down release to go high so you can release more deeply don't stay there move on from there to higher you're right most of us have been using it to escape the misery I'm saying don't stop go higher until you can't there's nowhere to go anymore you're all over the universe use the highness to release you have been using releasing to go to feel good, that's it and you stop you're ridding yourself of millions of years of accumulation but it can be done in months how do I know I did it back in 52 not knowing what you know had I known the method instead of taking three months I really believed it would have taken one month because the first month I just released on approval love and then I was spending the second month releasing on wanting control change and then the last month these are approximate zones I saw the fear of dying and I worked on that so I was really going one at a time approval control security the aversions to the world are difficult to see your attachments are obvious and you're chasing them all the time but the aversions you push out of the way so when you go for a goal up come the antis oh I'm afraid I can't and all that stuff so it's a gimmick for getting up the aversions to the world getting them up into sight so you can let them go if you don't get a thing into consciousness you cannot see it or handle it so achieving in the world is a way of getting up the negative the only reason why the world doesn't serve you with affluence and abundance of everything is you have thoughts to the contrary and they're suppressed moving to get things in the world the contrary feelings come up and you release them because if you cannot be successful you're holding on to programs that hold you down and you don't see them that which you don't like don't want to see don't want to be you want to avert it that which you want to avert and the opposite side is attachment that which you want to hold on to those are two big words attachments and aversions they keep us bound if you are the all how can you have an attachment or an aversion there's nothing apart from you and you end up with the feeling the universe is mine from infinity to infinity the universe is mine and it is

[Speaker 3] (5:07:20 - 5:07:21)

ha ha